Church Management

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January 1959

First Baptist Church, Daytona Beach, Florida

Volume XXXV Number 4

Completely Modern!

The New

MULTI-CLEAN

FLOOR MACHINE

Here's another MULTI-CLEAN engineering triumph . . . a complete new line of the world's *most modern* Floor Machines. Sleek . . . elegant . . . rugged . . . and champions in performance.

Beneath their graceful styling, these exciting and versatile new models offer mechanical features which are not available in any other machines on the market today.

Before you buy a floor machine for polishing, scrubbing, dry cleaning, waxing, buffing, sanding, grinding, or trowelling, it will pay you to investigate the savings and other advantages you will enjoy when you own a MULTI-CLEAN.

- Heavy-duty, gray, non-marking 3-conductor cable is detachable.
- Cable plugs into recessed receptacle in handle. No "pigtail."
- Handles have comfort grips; tapered back at natural, non-tiring angle for operator.
- Dual, independent acting switch levers give finger-tip control with *either* hand.
- 4-blade knife-type switch contains *more copper* than any other floor machine switch we know of . . . therefore switch failure is a rare occurrence.
- Handle "floats" or locks in any position from upright to horizontal. Regardless of handle position, the machine stays in perfect balance.
- Large stationary wheels make it easy to move from place to place, up and down stairs, over sills, etc. Axle supported at 4 points for maximum strength.
- Heavy, non-marking plastic bumpers completely encircle both base and top.
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- Capacitor-start, induction-run motor. Twin capacitors provide maximum starting torque with minimum current. Reaches full operating speed almost instantly.
- *All ball bearinged* gear unit is designed and manufactured exclusively by MULTI-CLEAN for this purpose. 12 gear teeth in mesh at all times. Quiet, factory sealed, and lubricated.
- Can be converted into efficient scrubbing machine by addition of solution tank, controls, and channel feed brush.

14", 16" and 22" MULTI-CLEAN Floor Machines are similar to the Model MC-19 (19") Machine shown above. MULTI-CLEAN Lite-12, 31", and Explosion-proof Machines are also available.

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MULTI-CLEAN® Method

IRON FIREMAN SelecTemp®

. . . the new ideal heating for churches

Attractive narthex of Foursquare Church, Vancouver, Washington, showing two SelecTemp heating units on left wall. Says Pastor H. T. Wood, "We are able to heat any section of the church or Sunday school without heating the entire building. We can raise the temperature to a comfortable level in a few minutes."

No other heating system can meet these special church needs

Think what all of these advantages would mean in your own church:

Heat only needed rooms. Mid-week activities often require but one or two rooms. No need to heat the entire church.

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SelecTemp combines steam and warm air. Heat source is low pressure boiler. Steam is received by room units through small copper tubing concealed in walls and floors. Units warm, filter and force-circulate the air. A thermostat in each unit regulates both the temperature and volume of the air according to room needs. Fans and thermostats are non-electric—no wiring required. Easily installed in new or existing buildings. Conventional steam plants can be quickly converted to SelecTemp heating.

Send for full information on the revolutionary SelecTemp heating system.

IRON FIREMAN®

SelecTemp® HEATING

Every room a separate heating zone

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3185 West 106th Street, Cleveland 11, Ohio
(In Canada, write to 80 Ward Street, Toronto, Ontario)

☐ Send literature on Iron Fireman SelecTemp heating.
☐ Arrange for brief demonstration of SelecTemp room unit, in actual operation in our office.

Name.....

Address.....

City..... Zone..... State.....

They Say; What Say They? Let Them Say

CIRCULATION AND ADVERTISING

Dear Sir:

We are at a loss to account for the motivation behind your uninformed, inaccurate, and indeed unfortunate attack upon the circulation and readership of *Presbyterian Life* in an essay entitled "Circulation and Advertising" in the November 1958 issue of *Church Management.*

We are as much saddened by your inaccuracy as by the fact that your research was done for you "in the trash cans of tiny Tunkhannock."

You seem to allege that *Presbyterian Life* is not well read because it has a large circulation, and because most of the circulation arises from congregations which vote to enroll all resident contributing families as subscribers.

The truth is that either you or the Episcopalian who searches through waste receptacles for copies of *Presbyterian Life* could have ascertained the readership of this magazine by asking any advertising agency to let you look at its copy of the Starch Consumer Magazine Reports.

In the Starch reports, *Presbyterian Life* lets itself be compared with the major news magazines, major household magazines, major farm magazines, major consumer, and men's and women's magazines. The scores are all there, in comparative columns, published for the information of those who will look. It is well that we consider it poor taste to pursue the comparisons you have initiated between your audience and ours, for *Church Management* is not listed.

In addition, we retain the Starch staff to measure the readership of specific articles and advertisements. The readership scores, of which we are proud, are available for scrutiny at any time, and would have been available, of course, to you as you prepared your editorial.

As we have sold increasing dollar volumes of advertising space over the years (1958 pages sold show an increase of 18% over 1957), we have been meticulously careful to conserve the interests of *Church Management,* and of all the other magazines serving in the area of religion. If Christian teaching did not require this of us, we would nevertheless be governed by our sense of publishing wisdom.

We concede the attractiveness of *Church Management* to an advertiser of church furnishings or equipment who may want to be certain that none of the copies ever go to anybody who has no say in purchasing decisions. We suggest that *Presbyterian Life* goes to a larger audience and that the Presbyterian churches, being democratically organized, tend to involve the many rather than the few in the multitude of buying decisions made. We have competent research statistics on this factor, too, and you are as welcome to them now as you would have been as you prepared your November issue.

It is our position that there are certain advertisers who will be better off in *Church Management;* that there are other advertisers who will be better off in *Presbyterian Life;* and that there is a still larger group which will find more profits in using both.

It may be, as you suggest, that each copy of *Church Management* is a feast hungrily devoured. We would not know. We do know that our claim is more modest. We believe that some copies of *Presbyterian Life* are read from cover to cover; and that some copies are read selectively, one user of the copy reading some things and another user reading other things. All told, the Starch reports reveal that each copy is read by an average of 1.6 persons.

This letter is offered, of course, for publication. We believe that the future of church journalism is bright, that you have

(turn to page 4)

1959 ANNUAL CHURCH ARCHITECTURAL CONFERENCE AND EXHIBITION

Sponsored by the Church Architectural Guild of America and the Department of Church Building of the National Council of Churches of Christ in the U.S.A. in co-operation with the Southern California Council of Churches, the Church Federation of Los Angeles and the California Chapter of the American Institute of Architects.

Hotel Statler, Los Angeles, Cal.—February 17-19, 1959

Here architects, directors of church building departments, leaders in Christian Education and Worship, laymen and clergymen from local churches and craftsmen meet face to face to discuss problems of mutual concern.

There will be an architects' display, exhibits of furnishings, materials of construction and works of religious art, a tour of Los Angeles church buildings.

In addition to the workshops directed by nationally known leaders, there will be opportunities for informal conferences with specialists in the church building field.

If you plan to attend or desire information about exhibit space, please write to:

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321 DuPont Circle Building **1346 Connecticut Avenue** **Washington, D. C.**

Church Management

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FOR CHURCHES
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EVERY CLEANING NEED

No matter what your cleaning problems may be, Tornado makes machines that solve them fast, easily and economically.

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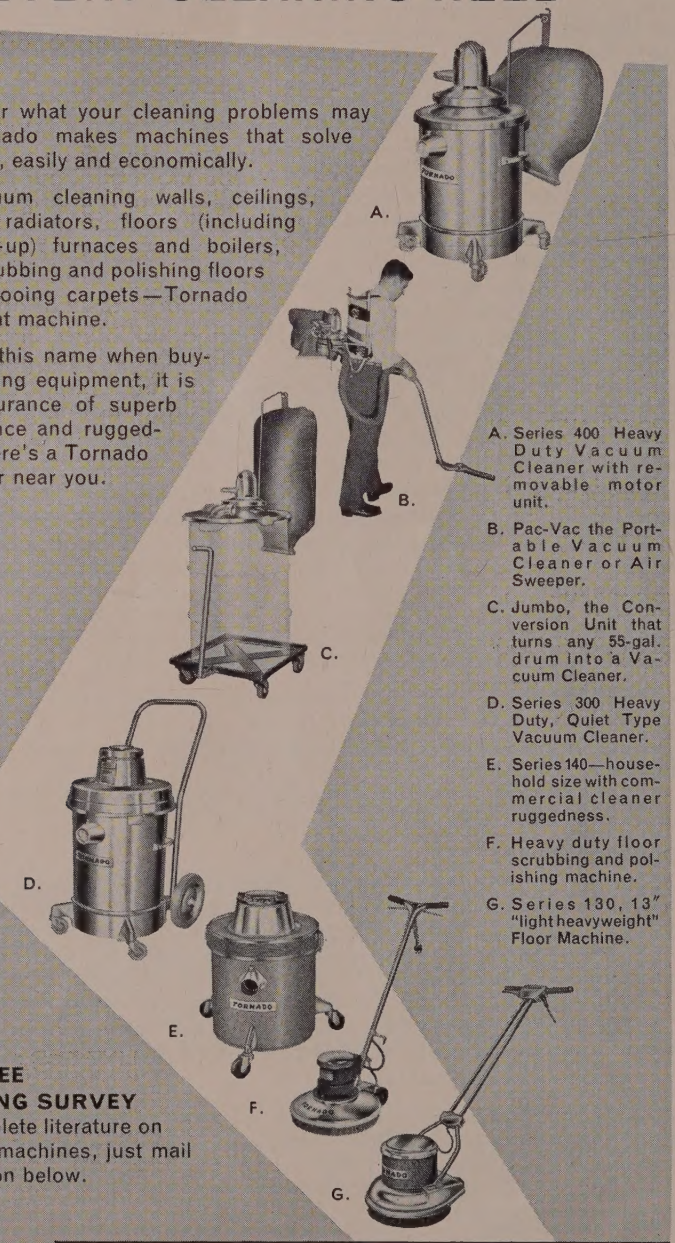
Look for this name when buying cleaning equipment, it is your assurance of superb performance and ruggedness. There's a Tornado distributor near you.



A. Series 400 Heavy Duty Vacuum Cleaner with removable motor unit.

B. Pac-Vac the Portable Vacuum Cleaner or Air Sweeper.

C. Jumbo, the Conversion Unit that turns any 55-gal. drum into a Vacuum Cleaner.

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For a FREE CLEANING SURVEY and complete literature on Tornado machines, just mail the coupon below.

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BREUER ELECTRIC MFG. CO.
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We would like to know more about Tornado Cleaning Equipment.
☐ Send Complete Literature. (Bulletin #901)
☐ Have representative call for my free cleaning survey.

Individual_____
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City_____ Zone_____ City_____

THEY SAY:

(continued from page 2)

your share, and we ours, in the future. We write you now only because we think you share our zeal for facts.

Robert H. Heinze
General Manager, *Presbyterian Life*

MINISTERIAL SACRIFICES

Dear Sir:

"The Sacrifices I Make to Stay in the Ministry" presents a very unreal picture—and a tragic one.

I agree with Mr. Arthur that the working conditions of the clergy have improved much in recent years. Conditions of employment and of living have moved more in line with other professional people. However, this is as far as I can go in agreement with Mr. Arthur's article.

Mr. Arthur needs to learn the same lesson of sacrificial stewardship that most pastors have difficulty getting their flocks to learn. Let me comment briefly on several sections of this article:

(a) I doubt whether "hundreds" of ministers receive automobiles as outright gifts. Perhaps "dozens" would be more correct. Without exception, the clergymen that I have known who have received such gifts would much rather have had their salary increased so that they could purchase their own new car when they needed one.

(b) Many, many parsonage families are not too proud to wear "hand-me-downs." What a disgrace to his Christian compassion that Mr. Arthur gives only castoff clothing into the relief box! Would it not be more of a witness to be a little more moderate in his taste and send the remaining cash to his denominational relief agency?

(c) Since when do we send our children to college for prestige? Do not even the hypocrites do the same? My children will go where they receive the best academic training supported by the most sound spiritual devotion.

We are making sacrifices to stay in the ministry; we do not have a martyr complex because of it, but conditions are definitely not as Mr. Arthur pictures them.

Clyde R. Shallenberger
Baltimore, Maryland

Dear Sir:

Where ignorance is bliss, it is folly to be wise. Brother Paul Arthur certainly must live in seventh heaven if he believes every minister is as fortunate as he states in "The Sacrifices I Make to Stay in the Ministry." I am not sure that I congratulate him. I am inclined to extend my condolences. Surely he "has received his reward."

I wonder what Brother Paul would do if he were sent to a station with the

(turn to page 6)

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THE SIGN OF BETTER MAINTENANCE

PROFESSIONAL QUALITY . . . SENSIBLY PRICED

For any type of floor maintenance, look to SIMONIZ Commercial maintenance products—for SIMONIZ is the oldest, most respected name in waxes, cleaners and finishes.

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LIST PRICE $6.95 EACH

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COMBINATION tempered masonite and supporting plywood top with aluminum moulding enclosing all edges. Automatic leglock. Tubular steel legs eliminate knee interference. Steel glides. 29" adult height. Folds to 2¾" thickness. 72"x30"x29".

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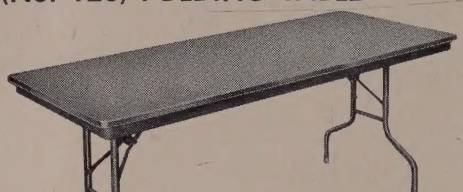
$19.75 Each, F.O.B. Factory in lots of 6 or more. Less than 6—$21.25 Each.



No. 121—96"x30"x29"
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WRITE FOR LITERATURE
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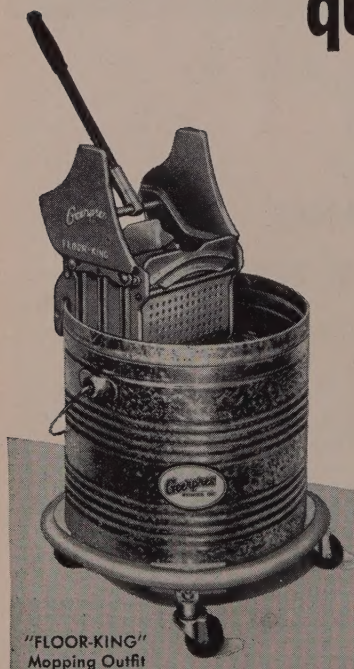

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Available in two sizes, 32 and 44-quart. Also available without rubber bumper. See your jobber or write for details.

Geerpres
WRINGER, INC.
P.O. BOX 658, MUSKEGON, MICH.

THEY SAY:

(continued from page 4)

promise that "there is a brand-new parsonage there with oil heat. You will be the first minister to live in it." Accepting the promise at its face value, I dropped my lease and promised to empty the house on the first of the month. Two days before moving I went out to see the "brand-new parsonage." Only four walls were standing and no work had been done on it for over a year. It was new all right. I had to rush out and rent a house some fifteen miles from my church—the closest I could find.

Or has Brother Paul experienced being three months without salary, with Christmas just around the corner, the checking account down to the last dollar, and very little food in the house? Yet the congregation was enjoying one of the best years in financial returns—the members, that is, not the church nor the minister.

Or has the good brother ever experienced snow drifting through cracks in the wall of his bedroom? or having a worn-out stoker placed in the parsonage and being told, "This is the best we can do, and you'll just have to make the best of it"? In the meantime, the plumbing had to be thawed out every morning, with the wind performing a dance of the seven veils through the basement. O brother, it is quite an experience.

I've never been given a car, nor do I complain about it. I'd rather buy my own cars than resort to "apple-polishing." Too many ministers have been given cars and have lost their souls in the process.

I've made sacrifices, as have thousands of other rural pastors—and I glory in it. I wouldn't have it any other way. Ministers are under-paid, but somehow the Lord provides. It is not necessary to keep up with the Joneses, or the Arthurs. Right now I wear trousers in the pulpit with patches on the seat. Of course, the robe conveniently hides them. My car is several years old. Having no children of my own, I am assisting two young men through college. I tithe my income and contribute more than the tithe.

Exceptions to the rule: Brother, there are plenty of exceptions. I'm happy that I am an exception. I wouldn't have it any other way. We live on our salary, if you can call it that. We don't live "high on the hog," but we live and we are blessed in our living. There are no regrets; and if I had to do it all over again, I wouldn't ask for it to be different.

Franklin C. Hubbard
(obviously not a pen name)
Seneca, Illinois

SILVER AND GOLD

Dear Sir:

When your October issue came out I rushed to read the Minister's Wife Department, since you have it only intermittently. I was aghast at what I read in

"Silver and Gold Have I None." As the days went by I calmed down a bit, but having reread parts of the article I'm afraid I have to protest.

Leaving out a very few phrases, the article could have fit any sort of organization. It seems that the good workers of the First Congregational Church, Milton, have grabbed any opportunity for "profit sale," as they themselves write. No mention was made of any Christian use to which the proceeds of this wholehearted town begging was to be put. They seemed to be in business for the questionable joy of being in business and some incidental fellowship.

I couldn't imagine Dorcas at the fashion show or Paul using his time for a resale auction. At the present moment some of us take a dim view of the use of colored mammies either for fun or ridicule. If one must "raise money," I prefer the recent project, also in New England, I believe, where citizens paid for the privilege of not having to attend benefit bridges or contribute to chicken pie suppers.

There is, of course, an easy, obvious substitute: Give of your own means and do not expect the surrounding heathen to do it.

May we have more and better articles in the Minister's Wife Department?

Minister's Wife
Reform, Alabama

FEDERAL MONEY FOR DENOMINATIONAL SCHOOLS

Dear Sir:

There is being sent to you at my request from the U. S. Office of Education in Washington a copy of Public Law 85-864, the "National Defense Education Act of 1958," passed September 2, 1958.

This document merits your careful study. In it the federal government expresses its expectation of increasing funds for education. A program of assistance in loan funds for college students is set up in which church colleges participate. It then goes on to set up programs of financial aid to improve teaching mathematics, science, modern foreign languages, experimentation in more effective use of mass media. The moneys are appropriated for use in "public schools." "Public schools" are defined as schools not operated by the federal government. (See Title I, Section 103, d.) Sectarian schools are thus "public schools" for the purposes of this law.

Please note in full context Title V, Section 504, b, as follows:

> In any state which has a state plan approved under section 503 and in which the state educational agency is not authorized by law to make payments to cover the cost of testing students in any one or more secondary

(turn to page 8)

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Mop it on...
Walk away

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Let Cindet suds lift the dirt for you

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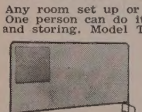

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Smooth Masonite panels in tubular steel frames, sliding easily on swivel glides or casters. Idle space converted to useful room areas. Also chalk board finished, with cork boards, as shown.

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Ideal for classroom, meetings, etc. Used with own folding standards or wall hangers. Perfect surface for chalk, also thumbtacking pictures, etc. 3 handy sizes.

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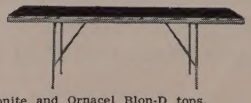

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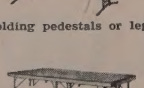

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THE MONROE COMPANY 60 Church St. COLFAX, IOWA

THEY SAY:

(continued from page 6)

schools in such state to determine student abilities and aptitudes, the commissioner shall arrange for the testing of such students and shall pay the cost thereof for the fiscal year ending June 30, 1958, and one-half of the cost thereof for any of the three succeeding fiscal years out of such state's allotment. Testing of students pursuant to this sub-section shall, so far as practicable, be comparable to, and done at the same grade levels and under the same conditions as in the case of testing of students in public schools under the state plan.

Denominational schools wishing to participate in these funds should get busy to get their share.

The sections noted represent substantial changes from traditional ideas of separation of church and state in the United States. They deserve your most careful consideration. Precedents are being set for distribution of general federal aid to education expected to follow.

R. L. Hunt
National Council of Churches
New York City

DECEMBER ISSUE

Dear Sir:

I have been reading with interest the December issue of *Church Management* and wish to say that it is the most interesting issue that I have read in my long acquaintance with *Church Management.* However, in the Reverend Mr. Brown's story, "A Church or a Monument?", I looked without gratification for the name of the architect of Tyson Methodist Temple.

The omission of the architect's name is a common fault in the daily press, but should not occur when the editor is so closely allied with church architects.

The first interest of an architect when he comes upon a story of a church is, "Who designed it?" Perhaps it may have been a classmate of years ago, or an acquaintance in a distant city; but, in any event, it is someone's brain child.

Tyson Temple is unique, perhaps a trifle "heavy" in some details; but the designer appears to have had a conviction of the ruggedness and permanence of the Faith.

Benjamin Franklin Olson
Chicago, Illinois

Dear Sir:

Your December issue is especially rewarding. The article on Nietzsche I found most absorbing, and the one on Dr. and Mrs. Mellon in Albert-Schweitzerland equally intriguing. Keep up the good work.

Tally McKee
Pittsburgh, Pennsylvania

CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

Alcohol and Highway Accidents

On Friday, November 7, John M. Hines and Mrs. Claudia Brooks of Detroit, Michigan, took her husband's car and a bottle of gin, and started for Cleveland, Ohio. They headed for the Ohio Turnpike and entered it at the Stoney Ridge-Cleveland exchange. The authorities are confident that they got on the right lane headed for Cleveland. A few minutes later they were driving east on the westbound lane. They crashed into a car driven by a Mr. George Bentley. Mr. Bentley, his wife and four children were killed. Mrs. Brooks was killed. Only Mr. Hines was alive, and he was pretty badly wrecked.

Just how did this car get to the westbound lane? The lanes of the Ohio Turnpike are pretty well separated, with a sloping green between them. At the point of the accident the lanes were separated by forty-five feet.

Police could not discover wheel tracks which would show the place of transfer. They had a test made of the living man to see if he was intoxicated. It was found that the alcohol content of his blood was more than 1.5 percent, which would indicate drunkenness.

Just what was the cause of this accident and how can such accidents be prevented in the future? Several suggestions are being made. Some would require much road construction to make it physically impossible to cross from one lane to the other. Another recommends a fence running parallel to the lanes with gates controlled by guards. Other suggestions include additional turnpike controls.

Also among the suggestions was one that every car and every driver be checked before being permitted to enter the turnpike. If there were indications that the driver had been drinking, he would be subjected to a test of intoxication. According to the daily press this has been tried out. It was found that more time was given to testing car lights and tires than the condition of the driver.

It has been explained that officers have no right to give any person an alcohol test without first having his permission. If a man is inebriated, he is in no condition to make a decision.

The state sells the liquor to the driver and makes a profit on the sale. Yet it seems limited in its authority to control the drunkenness which it has helped to create. This is one of the strange situations brought about by an era of much fantastic reasoning.

Many of us can remember the days when the advocates of repeal promised us an era not alone of sobriety but of freedom from taxes, once the state got into the liquor business.

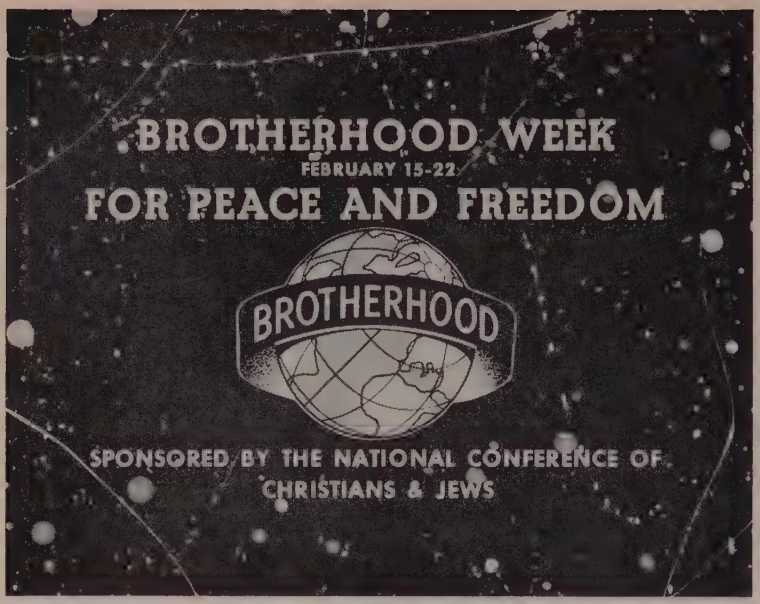
The Road to Integration

Those who have thought that the present race struggle for civil rights is all dark should take time to read a recently published volume by Harriet Harmon Dexter entitled *What's Right with Race Relations* (Harper & Brothers). In its pages you will find evidence of much progress. It contains the account of a study made by the Fund for the Republic to determine if progress was being made in race integration. The word "first" appears many times in the study. The author of this book gives a list of some integration firsts which occurred in the Southern states in the years 1954-1956. A Negro was:

—nominated as justice of the peace in Jacksonville, Florida
—appointed by a Kentucky congressman to the U. S. Military Academy at West Point
—appointed an aide to the governor of Kentucky
—appointed executive supervisor of Louisville's division of recreation. This appointment went to a woman who supervises both Negro and white personnel.
—appointed special assistant in the Office of Veterans Administration in New Orleans
—elected to the state senate of Maryland
—elected to a municipal judgeship in Kansas City, Missouri
—named to a housing authority board in North Carolina
—elected to the city council of Southern Pines, North Carolina
—placed on the city planning commission, Knoxville, Tennessee
—elected to the county board of supervisors, Kent County, Virginia
—made assistant state superintendent of schools in West Virginia, serving schools of both races.

These are but a few instances of progress toward integration.

I recall a conversation with Mrs. Victoria Banks, wife of the minister of the Second Baptist Church of Detroit, Michi-



BROTHERHOOD WEEK

Brotherhood week offers our church an opportunity to create understanding and tolerance with other religious bodies. We learned that there is a common culture between Jews and Christians. We share the Old Testament with them. Roman Catholics are included in our conception of the Christian church. In these days which challenge the spiritual strength of all men it is well that we seek closer alliance with all those who see God as the creator of life.

gan. She had just endured a very embarrassing experience in a Southern city. I sought to sympathize with her.

She replied, "When I think of the wonderful progress toward civil rights which the Negro race is making in all parts of the nation I don't worry too much about one small instance such as this."

Multiple Ministry Requires Career Men

One of the weak points in the multiple ministry as practiced in Protestantism is the lack of candidates for the specialized careers of religious education, parish visitation, family and personal counseling, and business administration. In many churches these positions are filled by young men who are serving as apprentices while awaiting the opportunity to become pastors of churches.

Our churches have been very reluctant to place the duties of these specialists on a par with the preaching ministry. Their work usually is considered of lesser importance than that of proclaiming the message from the pulpit. For this we feel that the ministry is largely at fault. Some of us can recall the beginnings of religious education. We knew ambitious young who saw a new profession for ordained men. But the highest salaries were for those who preached; the associates were handed the tasks that the pastors wanted to take off their own shoulders, and the profession of religious education did not flourish.

Similarly, the pastoral ministry, including the house-to-house visitation, has been handed to men who are well along in years. They have had, we agree, much experience in dealing with family situations and may do better than the pastor of the church. But the job has been considered a second-rate one. It is hardly one that a young man aspires to attain. Some think that it is a task for the half-retired men.

In our larger churches there are five areas of service which call for specialized training. These are the pulpit ministry, music, religious education, counseling and parish ministry, and business administration. They do not all call for ordained ministers of the gospel. But each area demands a man or woman trained for the particular task.

We appreciate the fact that the single-minister churches will continue to outnumber the multi-minister churches many times. The average minister will continue to be a general practitioner. Unlike the college professor, he will be called to occupy not a chair but a davenport. Yet the number of large churches which have need for career men is constantly growing.

THE COVER PICTURE

Our cover picture this month shows the nave and chancel of the First Baptist Church, Daytona Beach, Florida.

Architects for the building were Griffin & Gomon, Daytona Beach.

The lantern lighting was installed by Wasley Products Company, Plainville, Connecticut.

New Occasions Teach New Duties

Daniel D. Walker*

Early in July 1945, when the atomic scientists had their first bomb ready for testing, Arthur Compton, at the University of Chicago, received an invitation from Robert Oppenheimer in California to accompany him on a fishing trip. He knew what the invitation meant but was unable to make the trip west for the momentous occasion. On July 16, the Chicago papers told of a munitions-dump explosion in New Mexico that exhibited unusual light effects. That evening Oppenheimer called Compton and said, "You'll be interested to know that we caught a very big fish."

Thus, shrouded in secrecy, the Atomic Age was ushered in. The scientists were not blind to the magnitude of the thing they had done, but even they could not possibly have foreseen how rapidly we would move from the Atomic Age to the Space Age, nor what changes these events would bring in the thinking and actions of men.

Change is the nature of things, the basic condition of the process we call growth. History is nothing more than the record of the changes that have taken place as one type of creature has evolved out of another, as rulers have succeeded one another on the pinnacle of power, and as ideas have been thought, spoken and acted upon. It has been suggested that through all time the one thing that remains constant is change.

But our generation has brought a change in change. It has been accelerated. Previous epochs have had time to assimilate one new thing before the next was upon them, but we have not granted the luxury of leisurely advance. Before we have learned to handle the atomic bomb, the hydrogen bomb is added to our arsenal. Intercontinental ballistic missiles and rockets to the moon follow close behind, while it staggers the imagination to conceive of what comes next. Meanwhile mass migrations change the complexion of whole populations, new nations come into being or rise to positions of power, and political structures that used to be years in the making are now formed and re-formed in a matter of weeks. In his book *The Spirit of St. Louis,* Charles Lindbergh, describing the meaning of night to the pilot of an airplane without flares or landing lights, says, "Once he has left the lighted airways there are no wayside shelters open to a flyer of the night. He can't park his plane on a cloud bank to weather out a storm, or heave over a sea anchor like the sailor and drag along slowly downwind. He's unable to control his speed like the driver of a motorcar in fog. He has to keep his craft hurtling through air no matter how black the sky or blinding the storm." Something like that is the plight of all of us living in the twentieth century. There is no stopping or slowing down. Hurtled through history at unprecedented speeds, we have no choice but to hang on and do what we can to guarantee a safe flight.

The rapidity and the magnitude of the changes that are taking place put an unusual responsibility on the shoulders of Christians in this generation. We dare not be caught sleeping. The world is changing, and we must change with it. If we persist in giving yesterday's answers to today's questions we will soon be written out of history as irrelevant. Anyone who has not become adept at shedding old garments and sallying forth with the new is not equipped for mid-twentieth-century living.

New Occasions teach new duties,
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast of truth.

Failure to meet this challenge means personal disintegration and global catastrophe. The increased incidence of emotional breakdown in recent years is directly traceable to the inability of the individual to adjust to the insecurities of a changing order. And the schizophrenic behavior of the major nations is a pathetic testimony of their helplessness in coping with the demands of a day like this. Previous eras bear too little resemblance to this one for history to be a dependable guide. No appeal to what was "good enough for father" will suffice. We must learn to live all over again—being reborn, Jesus called it. But how? How can we learn to live effectively in this age of change?

I

To begin with, we must be willing to subject our most cherished ideas to reexamination. Agonizing reappraisal is in order for all of us. Ideas that were respectable as convictions a decade ago must be dismissed as superstitions when placed against the demands of this hour. No Christian can afford to wave the banners of lost causes or argue the case of outmoded methods.

When Galileo discovered the satellites of Jupiter, a Florentine astronomer boldly denied the claim. He argued that because there are seven metals, seven holes in the head, and seven days of the week, there can be only seven planets; or, as he put it, "the whole beautiful system falls to the ground." Of course, his was not the first "beautiful system" to tumble before the onslaught of a larger truth, and it was by no means the last. You and I have spent a lifetime building up "beautiful systems" of our own, philosophies of life, attitudes toward politics and international affairs, and beliefs about God. Well, we must be willing that they should go if they are not adequate to serve this age.

Getting on the defensive about one's political or religious ideas is no solution. After all, one may be wrong; and defensiveness only exaggerates the error. Even though a position may have been right yesterday, that is no indication it is today. Time is precious, and we have none of it to waste on loyalty to dead deities.

This was the mood in which Jesus lived. More than once he pointed out that the ideas which had previously been accepted as standard were no longer adequate. "It hath been said," he would begin, stating a well-worn and generally accepted precept. Then he would add, "But I say unto you", following this with a restatement of the old law to make it adequate for the new day. He was a master at subjecting cherished ideas to reexamination.

There are many ideas we need to reexamine. Take, for example, the widely accepted notion that the whole world must be won to Christianity. What if it isn't so? What if God works through many religious, as we have come to believe he works through many denominations? When I was a youth it was popular to say, "God is going to build a new world if he has to use the Communists to do it." It would take a lot of readjust-

*Minister, The First Methodist Church, Oakland, California.

ment in our thinking to accept this notion; but what if God is working through them, in spite of their sins, just as he is working through us in spite of our sins? What if the Kingdom of God is coming via Moscow?

Or, consider the popular idea that God favors the United States over other countries and is depending on us to save the world from tyranny. What if it isn't so? What if we ourselves are a lost cause? Others powers have reached their zenith, become self-righteous, and deteriorated. Perhaps it is worth an hour's meditation to ask ourselves whether we are experiencing a similar fate, and if some younger nation is more likely to be used by God to lead the world out of this night of fear.

Another idea that can bear reexamination is the notion that preponderant power is the key to security. What if it isn't so? What if in loyalty to this idea we tax ourselves into poverty, become subservient to military authority, cripple unborn generations, engender fear and hatred in the heart of humanity, and become the principal target for opposing military machines? It would be a shock to discover that only the meek can inherit the earth after all, and that they that take the sword really do perish with it.

One of the hardest things we have to do is to unlearn something that no longer is relevant or even true. It is a painful process. To give up a favorite idea is no less traumatic than the extraction of a tooth or the amputation of a limb. Ideas are a part of us, but like appendages to the body they must be surrendered when they have outlived their usefulness.

II

The second thing we must do if we are to live effectively in this age of change is to blaze new trails. It is not enough merely to keep up with the times. We must be actively engaged in shaping the future. The apostles did not merely keep up with change; they initiated it! Not content to spend their energies adjusting to a world someone else had upset, they were themselves the ones who turned the world upside down.

To do this takes courage. Anyone who initiates a new venture embarks on an uncharted sea and runs the risk of failure. When a man hurrying past a group of idle men stumbled and almost fell, the loafers laughed at him. He joined in their merriment, and added, "I nearly was a goner, but I'm going somewhere. You fellows won't stumble—because nobody ever stumbled sitting down." Courageously running the risks involved, we Christians must initiate daring proposals and startling ventures if we are not to surrender altogether any claim to being among the world's leaders.

Perhaps this is what Jesus was talking about when he pointed out the peril of putting new wine in old wineskins, or patches of new cloth on old garments. The new wine would destroy the old wineskins, and both would be sacrificed; the new cloth would tear the old garments, and neither would be of any value. This new age calls for new religious and political forms, and unless we venture into them we are through.

Let's not wait for someone else to chart the way. If we are followers of the Nazarene, as we claim, is it conceivable that we are left rudderless on a stormy sea? Are we altogether without imagination, daring, creativity? If we are the children of God we make bold to claim, something more is expected of us than of others. We have a responsibility to lead society, not to be thrown by it. This is true on all levels of human experience.

Take the church, for example. Segregated racially, uncertain in its theology, materialistic in its building programs, self-righteous in its attitude toward others, pushing its clergy up the ladder of success like any other worldly institution, how can it expect to be a leader in an age like this? We need Christians in our churches who have the courage to shake off the shackles of conformity and launch out on a daring program designed to shape the future. Our rich and growing suburban churches must be something more than popular gathering places for neighborhood functions, attractive centers of community pride. Our downtown churches with their magnificent organs and stained glass windows, their outdated buildings and declining memberships, must be something more than examples of good taste in music and art, or aging fellowships nostalgically clinging to past glories. As Paul put it in his first letter to the Corinthians, "Your pride in your Church is lamentably out of place." Unless these churches are pioneering in bold new ventures designed to give rugged leadership to their city and nation; unless they have found ways to outwit the crafty, frighten the ungodly, upset the entrenched, and point the way clearly to the Kingdom of God; they are traitors to their heritage and unworthy successors to the prophets of the ages.

Or consider our nation. Known as a Christian nation, we are nevertheless arrogant, belligerent, self-righteous, insulting, and more than a little drunk. Declaring it is "in God we trust," we tremble at the thought of having fewer or less-potent atomic missiles than our neighbors. Boasting of our fight for freedom and our rapid rise to greatness, we show little understanding of the younger nations who refer to their leaders as George Washingtons and Lincolns. I am not indulging in partisan politics when I say that clearly America is floundering. Insulted alike by Truman and by Dulles, the nations of the world are not enthusiastically on our band wagon. In recent years we have lost more friends than we have made. Recognizing our desperate need for inspired leadership, Omar N. Bradley, General of the Army, pointed out the futility of the arms race and added, "If we will only come to the realization that it must be worked out—whatever it may mean even to such sacred traditions as absolute national sovereignty—I believe that we can somehow, somewhere, and perhaps through some as yet undiscovered world thinker and leader, find a workable solution."

III

The third thing we must do if we are to live effectively in this age of change is to discover anew the eternal God, and be unfailingly loyal to him. We are helpless only when we are godless. With him the world is ours, without him we are the world's. There is no place to begin but with God. He is the "knot in our thread," that which holds us steady in this complicated fabric of existence.

God is never behind the times. He is not to be found at the foot of the procession. Frequently he is so far ahead that the church itself loses sight of him, and latches onto a handy substitute. More than once this world has seen the ridiculous spectacle of the church of God holding onto the coattail of secular civilization, sometimes pulling it back and sometimes just going along for the ride, reaping the benefits of the society it presumes to judge, being dragged along by the civilization it ought to lead. The world has not yet rejected God, but it cannot be blamed for rejecting a church that is too far behind him.

The Christian's role in these exciting days is to find new and convincing ways to reaffirm the message Jesus came to bring: that at the heart of the universe is a God whose law is love. Woodrow Wilson, whose wife did so much to lift his spirit and increase his courage, once wrote her a letter declaring his indebtedness to her, and adding, "My salvation is in being loved." That is the only kind of salvation there is. And that is the Christian's message to mankind: We are all saved through God's love.

Years ago when Eddie Cantor visited an orphanage for Jewish refugee children in Paris, he passed candy out to the youngsters. Finding one forlorn looking little girl, he picked her up on his knee and said, "Little lady, what can I do for you?" Looking at him sadly, she said, "Love me." That's the cry of every human heart, and the good news of the gospel is that there is a God who can answer that cry. God so loved the world—not white men only, nor American, nor non-Communists, but the world—all humanity —that he gave his Son! This is the saving word for our generation. If we would be adequate to the demands of this day, we must grow up to the stature of the gospel.

All Hallows by the Tower, London

Edna Chavannes*

The spire of All Hallows by the Tower is still under construction from the devastation of war. The picture gives a good view of wartime destruction.

Many visitors to London, intent on doing the Tower of London, may hurry past this long established church, All Hallows by the Tower, the oldest parish church in the City of London, which is just across the road from the Tower.

But the tourist who is not on a Cook's tour, or who may be a reader of signs and notices posted on buildings open to the public, may pause to read this one:

> **All Hallows Berkynge Chirche was founded in 675 A. D. from the Abbey of Barking. The oldest Parish Church in London City, it was saved from the great fire (1666) by Samuel Pepys. Bombed and burnt (only aboveground) in December 1940, the Crypt and Undercroft are intact. Under the love of God, our own Good Neighbors and friendly folk afar bravely rebuilt. It is a joy to help, it brings a blessing now and on the future of London.**
>
> **Philip Clayton, Vicar**

Reconstruction and restoration are still under way to repair, as far as possible, the effects of that bombing in 1940.

As this is being written, the spire of the church is well on the way to completion, and within the church there are no unsightly evidences of its blasted condition after the bombing.

Instead, there are reminders of the love and interest of those "friendly folk afar" who participated in its restoration.

A plaque which is located directly under the new organ states that "after part of the necessary funds had been contributed (for the restoration of the demolished organ) by the subjects of the Great Royal Lady, the total was completed in 1950 by the daughters of Samuel Frederic Houston of Philadelphia, as an affectionate tribute to the friendship and fellowship in Christ between their beloved father and Philip Bayard Clayton."

Other "friendly folk," many of them also personal friends of the well-known and widely beloved "Tubby" Clayton, the vicar, gave seventy-five tons of American steel for the restoration of the north and south aisles. These friends may be found in such widely separated areas as Boston, Massachusetts—the home of Charles Sumner Bird, one of the friends—and Texas, represented by the gifts of Bishop Quin, Robert Anderson and George Beggs, of Fort Worth.

Australia, New Zealand, Rhodesia and Canada also gave steam-heating pipes, timber, copper for the spire, and tiles for the flooring.

Present friendly ties with the United States are part of the cherished traditions of All Hallows. In a reprint from *The Maryland Historical Magazine,* interested Americans may read:

> **All Hallows was the scene of the marriage of John Quincy Adams and Louisa Catherine Johnson, daughter of Joshua Johnson of Maryland, American Consul at London. The date was July 26, 1797. This was the union of representatives of two leading families of the New World. The family of the lady, though less conspicuous on the national stage than that of her husband, was nonetheless notable, for she was the niece of Thomas Johnson, an outstanding patriot and the first governor of Maryland under the State Constitution.**

In this same article, written by the editor of the above-mentioned publication, is this reference:

> **The baptismal records show that the rite of baptism was administered on October 23, 1644, to "William, son of William Penn and Margaret, his wife." Thus the champion of Quakerism and the founder of Pennsylvania came into the world under the sponsorship of All Hallows.**

Present strong links with the United States may be seen by reading the plaque given by the Winant Volunteers, which is affixed to the wall of the north aisle of the church. The words on this plaque are:

> **The Winant Volunteers of America rejoice with All Hallows by the Tower on the occasion of the rededication of the Church. We remember with gratitude and affection the many kindnesses shown us by Tower Hill, its Parish Church and its vicar, the Reverend Philip B. Clayton. July 23, 1957.**

The Winant Volunteers, another personal achievement of "Tubby" Clayton's magnetic and far-reaching personality, are composed of young American college students, some of them from theological seminaries, who come to London each year during the summer vacation. They pay their own expenses, and they work closely with London social workers in "settlements, parishes and clubs of poor districts like Bermondsey, Limehouse, Bethnal Green and Poplar," according to *Side by Side,* "The Story of the Winant Volunteers." While this is a story all by itself, it is noteworthy that the first Winant Volunteers were personally recruited by Dr. Clayton in 1947, to meet the need of the young people of London's East End, when there were not enough English social workers to cope with increasing youth problems in a London not fully recovered from more than one kind of

***Mrs. Chavannes, a frequent contributor to these columns, has been traveling and studying in England.**

blitzing created by wartime conditions.

It seems both timely and fitting that one of the priests from All Hallows who works closely with the Winant Volunteers is himself a young American, a graduate of Princeton. He is John B. M. Frederick, who was born in New York City and educated in the United States. He quite frankly stated in a conversation with the writer that it was due to the influence of the vicar, Dr. Clayton, that he came to All Hallows to serve as assistant priest. However, the secretary for this work is a young layman, Kenneth Prideaux-Brune.

The work of the church in its present contribution to the welfare of the community reminds the historical-minded that in the past, because of its location across from the Tower of London, its responsibility in that connection was burying many of the victims who died in the Tower.

But the long history of the church antedates that of the Tower of London, by centuries rather than years. Near the sign on the outside of the church which gives its date of establishment as 675 A.D. is another which is affixed to the railing enclosing the garden. It reads:

> **A garden of God. This garden has been Lord's Ground for well over 1,200 years. It belongs to the Old Church and claims the love and care of Everyman.**
>
> **Calm soul of all things:**
> **make it mine**
> **To feel amid the city's jar**
> **That there abides a peace of thine**
> **Man did not make and can not mar.**

A visit to the undercroft of the church will reveal that here are still large-sized bits of old Roman paving, as well as pieces of old Roman sculpture, and even some household objects—jars, lamps and other artifacts. In the undercroft may also be seen the only existent model of that early Roman London which was sacked by the avenging queen, Boadicea.

In *A Short History of the Church* (All Hallows by the Tower), the author, John Durham, deputy vicar, states: "Seven feet beneath the level of the present building there are found the ashes of the London sacked and burned by Boadicea in A. D. 61 . . ."

Further along, the writer adds: "Within the Churchyard, and stretching to where now stands Tower Hill Underground Station, (just across the street from the church entrance) there was a Lady Chapel founded, it is believed, by Richard Coeur de Lion . . . The chapel became a great centre of pilgrimage in the Middle Ages."

But even before the Middle Ages, "the Most Ancient of Parish Churches in the City of London . . . 'Berkynge Chirche'" stood on its present site, according to the deputy vicar, who writes in his *Short History*: "The title 'Berkynge Chirche' links it with the Abbey of Barking . . . founded by Erkenwald, Bishop of London in A. D. 675. The first Abbess was his sister, Ethelburga, and it is from this time that we may date the church."

The verger, Mr. Tisshaw, to whom we are indebted for much of our material, said that the original grant was about thirteen acres, but that now the parish comprises some seventeen to twenty acres.

Beating the Bounds

An ancient custom known as "beating the bounds" determines the extent of the present parish. This way of maintaining parish limits is still observed by London churches every three years, according to the verger. On Ascension Day priests from the church, accompanied by choirboys and some of the younger members of the parish, tour the parish bounds, striking set markers with hazel twigs. In olden times, the verger explained, this custom was established to acquaint the young people who would later become the church leaders with the extent of the parish.

Father Frederick added that the parish of All Hallows extends out into the River Thames "as far as a man can throw a spear."

In the *Short History* to which we have already referred, we read:

> **The present tower of the Church was built in 1659, the previous one having become unsafe after a "wofull accydent of Powder and Fyer" in 1650, and is one of the rare examples of Church building during the period of the Commonwealth. . . . It was from this Tower that Samuel Pepys watched the Great Fire of London sweep steadily towards the Church . . . The Church was saved by the action of Sir William Penn, father of William Penn . . . who was then in residence as Admiral of the Navy Office, who ordered sailors to blow up the neighboring houses and thus check the approaching fire.**

However, "The walls date from the fourteenth century," writes the church historian; and a church leaflet states that "one column remains of the Norman Church."

The fact that All Hallows was a church "before England had received its name," and "indeed it was the Mother Parish Church . . . in the City . . . possessed of the rare rights of sounding the Curfew and of Sanctuary," provides sufficient interest for the visitor to its present sanctuary. But even those who are not acquainted with its long-continuing history might be drawn to inspect the unique attractions of the Mariners' Chapel.

Unusual Window

On entering the front door of All Hallows, a beautiful and unusual window may be seen exactly opposite the entrance. It is unlike the stained glass windows to be seen in many churches and cathedrals. It is divided into three sections, with the crown of George IV in the center, the coat of arms of the Port of London Authority to the left, and to the right that of the family of C. F. Leach, Esquire, in whose memory the window was given.

Under the arms of the Port of London are these words: *Floreat Imperii Portus.* Below the motto are the figures of two kneeling men holding a ship in their hands. They represent Edward Grobbe, shipowner, 1278; and John Rolff, shipwright, 1432.

This striking window is one of a series of similar windows in the south aisle of the church. All of them look toward the River Thames, for this is the portion of the church known as the Mariners' Chapel.

The Mariners' Chapel was built in 1278 with money realized from the sale of ships belonging to Edward Rolfe, after his death. Every decoration in this chapel, which is not enclosed from the view of the worshipers in the other two aisles, reminds the viewer of the contribution that seafaring men have made to the glory and wealth of the United Kingdom of Great Britain.

Four large windows, including the one which we have just mentioned, looking down on seventeen long pews, are embellished with heraldic designs of shipping and navigation companies.

Some of these heraldic designs on the window at the east end of the chapel, nearest the altar, we will try to describe.

The window is divided into three panels. Beginning at the left-hand side and reading down, may be seen the heraldic insignia of:

1. The Peninsular and Oriental Steam Navigation Company. This has a shield divided into four sections, in which are a kangaroo, an elephant, a lion, and a sea horse. Above these figures is a rising sun; and below, this Latin motto: *Quis Nos Separabit.*

2. The Oriental Steam Navigation Company, just below number one, has a ship on top its shield; and to the right, a green and gold lion. On the left is a white kangaroo with a gold crown around its neck. The motto reads: *Par non leonina societas.*

3. In the center is the heraldic design of the British India Company. This is a figure of Britannia (a woman used to symbolize Great Britain) wearing a red helmet and carrying a shield and a scepter. The legend under it reads: "This window was presented by the P & O Group Companies."

On the right of the window, the designs are those of the Nourse Line, the Union

The Mariners' Chapel, dedicated to the memory of C. F. Leach, Esquire, donor of the Tower of London window in the south aisle.

Beating the bounds is the ancient custom of some of the older English churches. It has the value of showing the young members the parish boundaries.

Steamship Company of New Zealand, and the Hain Line.

The next window has an eye-catching design of two aquamarine colored sea horses upholding a shield. On the shield are these words: "At the Comande (sic) of our Superiors." This window was presented by "The Company of Watermen and Lightermen of the River Thames."

At the end of each pew in the Mariners' Chapel, near the main aisle, is a carved guild sign representing shipping companies. Four pews bear the insignia of the Furness Withy Company, Limited; and others were given and decorated by the Shaw Savill Line; the Dene Shipping Company, Limited; and Lambert Brothers, Limited.

Just above the window which bears the guild sign of the watermen and lighterman of the River Thames is one of the last reminders of the "votive ships." This one is a model of a sixteenth century sailing ship. In older times, when seafaring men were subjected to greater hazards than those of the present, small models of their sailing vessels were left in their parish churches to insure the safe return of the ships. This small model in All Hallows is the only one remaining of several which were part of the church treasures when it was bombed in 1940.

Altar Painting

Leaving the Mariners' Chapel, another point of unusual interest is a large painting of the Lord's Supper, behind the main altar. The painter, Brian Thomas, has included several men in the group who are in modern dress. There is also the figure of a small boy who can be seen peeping from behind the curtain to one side. The model of the child was the grandson of the donor, the verger explained.

In the north aisle, on the opposite side of the nave from the Mariners' Chapel, is an effigy of a young man lying at full length on top a marble tomb. This is a memorial to Alfred Henry Forster, the second son of the late Lord Forster, Governor of Australia. It is also a memorial to others who fell in World War II.

Carved in gold on the marble coffin are lines taken from a poem by Laurence Binyon, "Ode to the Fallen."

They shall not grow old
As we that are left grow old,
Age shall not weary them,
Nor the years condemn.
At the going down of the sun and
in the morning,
We shall remember them.

This memorial is placed in front of an altar on which is a four-paneled picture which has something of a story connected with it. The following is quoted from *A Short History of the Church.*

The picture behind the altar is most probably the work of Jan Provost. He was born at Mons in 1462. He was a member of the Antwerp School, and from 1494 to 1562 worked at Bruges. Originally there would have been a centrepiece depicting the Blessed Virgin and Child. There is reason to believe that this is a painting which Sir John Tate ordered in 1493 for All Hallows. It was removed from the church in 1549 and four hundred years later, in 1947, it was returned on a loan. Recently, it became necessary to purchase the picture, if it is to remain within All Hallows. The figures against the background are those of St. Ambrose, St. Jerome and St. Joseph.

This picture, or rather this series of four pictures joined together in a richly colored panel on an easel, was bought and presented to All Hallows by Mrs. Tate of Tate and Lyles, a British sugar manufacturer, the descendant of the Sir John who ordered the picture in 1493.

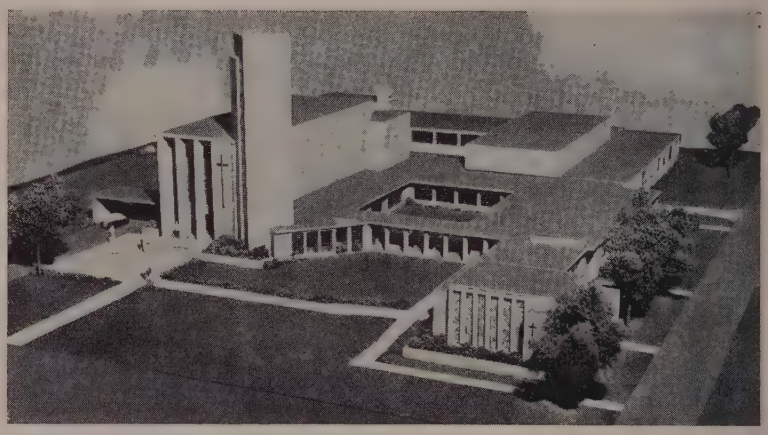
In this description it is not mentioned that the fourth figure in the picture, who is not one of the above-named saints, is supposed to be that of Sir John, the original donor. At any rate, his coat of arms is shown just above the figure supposed to represent him.

Turning from this altar and this historical picture, we came around to look more closely at the graceful "tulip" pulpit, which was at one time in Saint Swithum's London Stone Church. This church was so badly damaged by bombing that its restoration was not attempted.

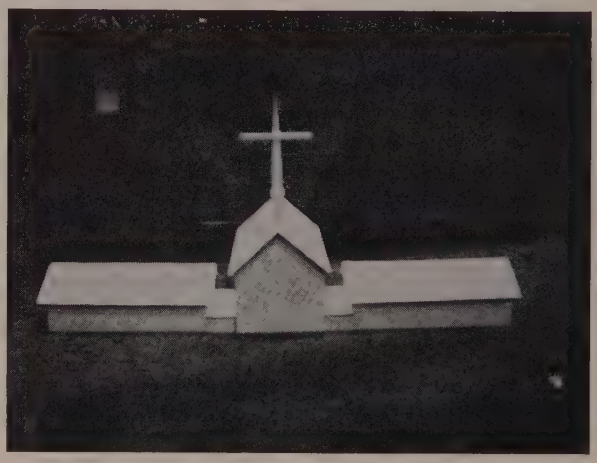
The carving on this fine wooden pulpit is typical of the school of Grinling Gibbons, whose ornate but natural-looking festoons of flowers and leaves adorn many of the altar rails and pulpits in London's churches. While the carving on the pulpit is not that of the master woodcarver himself, the suspended font cover at the end of the nave, opposite the altar, is a fine example of his art. It displays, in addition

(turn to page 17)

Models Help in Building Persuasion



Above is a photograph of a model of the building proposed for the Christ Episcopal Church, Warren, Ohio.



A model prepared in scale by the building committee of the First Christian Church, Washington, Pennsylvania, to show the members a three-unit construction of the building proposed.

(continued from page 16)

to the familiar fruits, flowers and baby angels, his "sign manual," an open pea pod.

The font itself is made of Gibraltar rock, "carved by men of the Tunneling Company, Royal Engineers, 1943-1944," and it is just to the left of the organ loft. In the center of the organ loft, high above the nave, is the royal coat of arms, with the golden lion and the white unicorn. Under this is inscribed the motto of the Order of the Garter: *Honi soit qui mal y pense,* and also these words: *Dieu et mon droit.* By a Royal Act of Parliament in 1615, Charles II had the royal coat of arms placed in all English churches. Perhaps this was in retaliation for Cromwell's removal of organs and other "popish" reminders from churches during his rule.

This organ, which replaces the one lost during the bombing, is one of a succession of fine instruments which have graced this church. The first was installed in 1519. Later an organ which was installed about 1675 and rebuilt in 1928 established a claim to fame. It was on this instrument, destroyed in the 1940 bombing, that the famous Dr. Albert Schweitzer gave some of his concerts and made recordings of Bach.

Before leaving the church, there are many points of interest to linger over: three sword rests belonging to former Lord Mayors of London, carvings on the east wall which are emblems of Christ's Passion—the Chalice, the Scourge, the Nails, and the Cross. We have not tried to describe the fine details of the brass altar rails and the arms of Barking Abbey.

As we left the church, we noticed a small brass-bound barrel, with a slit in the top for donations. Above the barrel was this pertinent bit of versification:

If thou hast ought to give or spend
This ancient parish church befriend,
If poor but still in spirit willing,
Out with thy purse and give a shilling.
But if its depths should be profound
Think of God and give a pound.
Look for no record to be given,
But trust for thy receipt in heaven.

Leaving the church, we paused again to smile at the vicar's warning in the lobby. It was a small notice to the effect that "all who enter this church are not converted," so visitors are warned to be careful of their belongings.

In a very definite way, All Hallows seems to stand for the indestructibility of God's church; for on this site since 675 A. D. has stood a house of worship that all the destructive forces of men have not been able to destroy.

Building Knowledge Needed

Open Letter to Theological Seminaries

H. Daniel Morgan*

The minister in his seminary training is taught the skills of his calling. He receives instructions in the fields of homiletics, church administration, language, history, worship, Christian education, and many other highly technical subjects, to equip him to minister to his people and be the informed leader his church expects him to be.

Our colleges and seminaries are doing an outstanding job in the preparation of our ministers; yet there is one area in which the training of a minister is woefully lacking, one that our seminaries have continued to ignore.

This is the field of church architecture. Few ministers will round out their ministry without, sooner or later, being called upon to lead a church through a building or a remodeling program. Most of them will face this highly important task with little background or knowledge as to how the job is to be accomplished.

It is for this reason that our seminaries should provide, at some time in their curriculum, a course of study designed to equip the minister with some basic knowledge and understanding of what to expect when called upon to lead his church through this exacting program.

If his college has given him an opportunity to study what is involved in a building program, some background in the exciting history of ecclesiastical architecture and how to properly set up the necessary organization to carry a program forward, then the minister will forever be grateful. So often, however, the college or seminary gives him no tools in this field with which to work, and he has just cause to wonder why his school did not prepare him for this eventually.

We would like to challenge our seminary leaders with this need. We ask that they face this problem realistically. Why teach courses on church administration and not provide instruction on what it takes in the way of physical equipment to properly administer a program? Why give emphasis only to theory and practice of teaching religion with no concern for the equipment and environment in which religion is to be taught?

Why instruct the young minister in the fields of liturgy, worship, music, and preaching without giving him some knowledge of the worship setting and the rich historical development of our sanctuaries?

Why expect him to know where to turn for guidance in planning, money raising, or choosing an architect, unless some prior instruction is given?

Why not give him an understanding of the relationship between forms of worship and forms of architecture?

We are not attempting to make ministers into architects, contractors, professional money raisers, or church designers. We do know that without some basic preparation the minister all too often is forced to allow the building program to be taken over by persons of mediocre ability.

People Look for Pastor to Lead

The congregation has a right to expect that their minister is prepared to guide them intelligently when they are faced with the necessity of planning a new church building or remodeling an older structure.

It seems, therefore, that our seminaries would be wise in making such basic information available to the student before graduation.

Such courses could easily be accommodated through seminars. There are many well-trained persons who could be called upon to give such instruction.

All major denominations have departments of church extension or church building. These could be sought for assistance. There are many architects qualified to step in and give expert counsel and guidance. The Department of Church Building of the National Council of Churches and the Church Architectural Guild of America can provide assistance to our seminaries.

There are numerous ministers and laymen who have had special training in the fields of church building. There are several church building consultants who would be available for summer seminars.

Only Four Seminaries List Courses

The seminary library would do well to check its books and periodicals to discover just how many up-to-date volumes it has in the field of church building.

A two-or-three-hour course in a cur-

*Church building consultant, Texas Board of Christian Churches, Fort Worth, Texas.

riculum that requires ninety hours for seminary graduation seems little enough to offer the young minister who looks to his seminary to give him the best tools with which to serve his people. A survey of over one hundred catalogs revealed only four that offered any guidance in this field for the ministerial student. A quote from the catalog of one well-known theological seminary gives an example of how this school is meeting the need:

> **Church Architecture and Building. Two hours. Summer session. A study of types of architecture employed by the churches and synagogues of the world. A study of the process of planning, financing, and erecting buildings for worship, Christian education, and fellowship. An analysis of current church buildings with a view to remodeling for more effective service.**

We know that there will be many deans, presidents, and professors who will not see the necessity of such courses in their crowded curriculums, but the time will come when their students might well wonder why such courses were not offered. They might wonder just why knowing how to guide a church through a complicated building program could not have been considered just as important in the task of kingdom building as the hours they spent in research in areas of far less practical and immediate concern.

The desire for information by our ministers, directors of Christian education, ministers of music, and lay leaders was evidenced in the joint meeting of the Church Architectural Guild of America and the Department of Church Building of the National Council of Churches. This meeting was a three-day conference in Detroit, Michigan, during February 1958. Over half of those in attendance were information-hungry church leaders.

With church construction last year ranking close to fourth in cost and volume of all commercial building, with many professional fund-raising organizations and individuals giving full time to helping in church building campaigns, and with so much at stake in the sacrificial giving of our people, can we afford to continue ignoring this need of our seminaries?

Upon leaving the seminary, the writer was called upon in the six churches he served to give guidance in either a building or remodeling program. As I look back I am certain that those churches would have appreciated my leadership far more if I had come to them with just a little greater practical understanding of the building problems they had to face; namely, as much information as I had been given about Second Isaiah, in which they had not the slightest interest.

Vignette of S. D. Gordan

Ernest Wall*

MINISTERIAL VIGNETTES
Church Management is anxious to secure "flash" verbal pictures of the great and near-great ministers of a rapidly passing generation. Payment will be made for those which are accepted for publication. Try to keep them under eight hundred words.

During my youth in England, Dr. S. D. Gordan was a name held in deep respect. He was particularly famous for his "quiet talks"; and I read with intense fascination his *Quiet Talks on Prayer* and *Quiet Talks on Power*. As I was able, I purchased other of his "quiet talks" books, and still keep them as reminders of an indelible spiritual experience.

At one time, while I was in college in London and looking towards missionary work in Africa, I read that Dr. Gordan was speaking the next Sunday evening at Dr. F. B. Meyer's famous church in London. I determined to go to hear him. Two other students accompanied me. Across the front of the church was a huge poster saying that Dr. Gordan was conducting a mission for the deepening of the spiritual life, and that he was offering a special weekday series of "Quiet Talks about the Tempter."

We students arrived early and got a good seat near the front of the church, where we could look easily upon the great man. Soon the church was filled to overflowing, and the service began. Then came the moment, following the beautiful tribute of Dr. Meyer, when he stepped into the pulpit to preach.

His build was normal. He was rather slim. His jaw was square; his face, lined. His hair was black and fell onto his forehead. His eyes seemed dark and piercing; but when he smiled they smiled also, and his whole countenance glowed with friendly goodness. At least this was our impression from the audience. He used very few gestures. He was, to use the saintly Phillips Brooks' definition of a preacher, "a gentleman conversing" with the tired but wistful inhabitants of the then greatest city in the world. The immense congregation was intent and still.

His text was Romans 6:23: "For the wages of sin is death; but the gift of God is eternal life." I was unprepared for the quiet way he talked. It was as if we were a small church school class or he was sitting with us in our living room, explaining, simply and clearly, the gospel of God.

The sermon was one I have never forgotten. I lost myself in listening as he explained the meaning of some of the scriptural words used for sin: sin (missing the mark), iniquity (inequity), unrighteousness (crookedness), transgression (overstepping the boundary), etc. Then, as he came to his text, he repeated after every illustration of its principle, "Every breaking of a law brings a penalty, and the penalty is always a death penalty." So by a clear and simple revelation of need were we prepared for the message of eternal life. There are three ways of obtaining a prized possession, he said: purchasing it, working for it, receiving it as a gift. There is but one way to receive eternal life: "The gift of God is eternal life."

After all these years I could still preach that sermon myself; and, as a matter of fact, I often used his message to make clear and simple to the natives of North Africa, among whom I worked, the glad and glorious gospel of Jesus Christ.

Dr. Schuller greets congregation at the new chapel.

*Methodist minister, Chester, Vermont.

Worshipers on Wheels

Vesta Victoria*

(Above)
This picture shows about one-third of the congregation attending the service.

(Below)
The unique chapel weighs a half-ton. It fastens to the building roof by giant hinges, is lowered flat by electric hoist when not in use.

Three years ago young Robert H. Schuller faced one of the biggest headaches for missionary pastors today—how to build a congregation when temporary facilities are unavailable.

Sent from Chicago to build a church in the booming Los Angeles suburb of Garden Grove, California, he could find neither a hall nor vacant building. In nearby communities he saw ministers preaching in mortuaries, converted buses, chicken coops, even beer distilleries.

Today he has one of the State's largest churches, serving over one thousand worshipers. There is room for more than five thousand people, fifteen hundred cars; and the facilities are donated free each Sunday.

Dr. Schuller is the first pastor to preach regularly in an open-air drive-in theatre.

When he climbs a ladder to his pulpit atop the theatre's one-story snack-bar building, he sees before him no faces but hundreds of automobiles.

"And inside them sit many worshipers who couldn't get to church otherwise," explains Dr. Schuller, "including invalids and the armchair crowd who can't walk up steps; young parents rocking tiny babies in automobile bassinets; grief-stricken people who can give way to their emotion in the privacy of their automobiles."

Dr. Schuller has created an inspiring spirit of dignity and reverence by designing a huge collapsible chancel, the only one of its kind in the United States. It consists of a massive triangle of three redwood beams supporting a twenty-six-foot cross. In front of this are an altar, pulpit, lectern and rail.

When raised each Sunday, it transforms the otherwise bare asphalt acreage into a dignified place of worship, with blue sky and fleecy clouds for its ceiling, complete even to a twenty-voice choir and electric organ.

No accessories need be added to the theatre's sound equipment. Worshipers listen through individual amplifiers at each automobile. The hard-of-hearing easily catch every word of the sermon by a twist of the volume button.

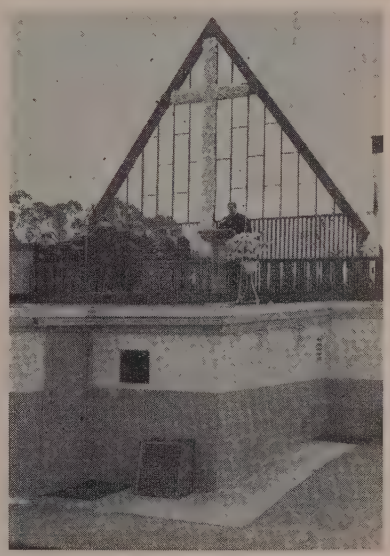
"Do I feel I am delivering my sermon to a mass of automobiles? I do not. Instead I visualize each face in each car. Then instead of parked automobiles I speak to earnest, receptive listeners. There is never a time when I do not feel a complete sense of rapport."

The church radiates friendliness as members of the congregation chat back and forth from car to car. Several hostesses help. They greet each family and invite newcomers back again.

From the first Dr. Schuller has followed the traditional pattern of service, although he limits group singing to one familiar hymn. Worshipers are baptized, receive communion, extend offerings, all from their cars.

As parents listen to the sermon their children attend Sunday school at nearby picnic tables. "We need more audio-visual aids here, perhaps some crafts; but these are in the offing."

With the exception of a few summer sizzlers, weather presents few problems. During 182 services it has sprinkled only twelve times, although Dr. Schuller admits to one downpour. "We raced to the motion picture projection room and delivered the service like a radio broadcast. The congregation stayed."



Although the Garden Grove Community Church is affiliated with the Reformed Church of America, only about three percent of its members originate from that body. Yet this enthusiastic, interdenominational group has already built a $125,000 chapel and cut its indebtedness to almost half.

Today simultaneous services are held at both locations; because the congregation refuses to give up their drive-in, and the three-hundred-seat chapel cannot begin to hold the expanding crowds. The choir sings at nine-thirty chapel services,

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*Free-lance writer, Hollywood, California.

Some Principles toward Success in Organizing Groups

John B. Forsyth*

An American poet says, "No man is an island; no man stands alone." This is deeply true in the life of the average church member.

One who talks to church men and women is impressed with the profound influence of organized groups within the Protestant congregation. Most persons in the average church need more than the basic experience of corporate worship with the congregation on Sunday mornings. In church groups they find added values—intellectual stimulation, satisfying friendships, wholesome social life, and a channel for service, all of which contribute to the essential experience of feeling wanted, known, accepted, and loved.

As we organize new groups from time to time within the congregation, we need to keep certain basic principles in mind.

A successful group must be based on some common interest. The common interest may be a similar chronological age or a like personal status (married, single, widowed, etc); it may be something that each member of the group likes to do (play chess, make hats, study history, etc.). But unless these common interests are sufficient to provide cohesion, a group will dwindle and die.

To be successful a group must minister to a recognized need. It may be Bible study, or the task of bringing up children, or the need to raise money for a specific cause. We may assemble a number of people for the purpose of organizing a Bible-study group; but if most of the individuals invited do not really feel any need for Bible study, we may confidently predict the failure of the group. If we organize a social group for young married couples whose social calendars are already too full and too hectic, we cannot expect a favorable result. But if such a group involves those who are looking for new friends or who have "time on their hands," then we will be ministering to recognized needs; and such a group has a reason to be.

A new organization may well start with a small "core group." For example, a minister who has seen the need of a club for retired men in his parish may write a personal note to six of these men, saying: "I would like to meet you and a few other retired men Thursday afternoon in the church parlor at four o'clock, to discuss the formation of a retired men's club in our church." Such a personal note will bring a large proportion of those invited. It will thus give opportunity to explore the need for such an organization and develop an interest in the project on the part of these selected few which will lead to the making of tentative plans.

This small group then becomes a "provisional committee" to carry responsibility for the first meeting, to which many others are invited.

A group of individuals should be together for some time as a group before they organize officially. Seldom can a group choose officers wisely at their first meeting. Those present may not know more than one or two others present. They will almost surely have superficial and mistaken impressions of the leadership capacities represented.

Moreover, as people are enjoying their new association together they are developing a desire for a group of this kind. They are beginning to have a common interest, and they are sensing the possibilities in an organization.

At a first meeting of any group, it is enough to have some means of making the individuals better acquainted with one another, a brief program of general interest, and a discussion of the possibility of an official organization. As a contribution to this last item, it is often helpful to distribute a simple questionnaire prepared by members of the "core group" in advance. This questionnaire will ask for suggestions as to a name for the group, the amount of dues, what officers should be elected, what kind of programs should be arranged, also the frequency and the time of meetings. It should be made clear that such a questionnaire is not an official vote, but simply a polling of opinions; and that all the questions may be submitted to a vote at the next meeting.

Such a questionnaire can crystallize the purposes of an organization before it is fully organized. If the intention to elect officers at the second meeting of the group is made explicit before the end of the first, members come together in a thoughtful mood and are inwardly prepared to create an organization.

If a committee on nominations has prepared a slate of officers to suggest to the group, this often results in a better quality of leadership from the start. It is important, however, that additional nominations for any office should be allowed from the floor in an official business meeting.

Once the officers are elected it is important for the minister, or other advisor, to emphasize certain points. 1. The group needs organized ways to seek new members and to make them welcome when they come. All healthy groups have "outreach," a strong desire to share the blessings of group life with others. 2. The group's programs need to be well-conceived, varied, and of practical interest to the members. 3. Maximum opportunity for all members to take part and share leadership in the organization's activities is the surest way to keep interest at a high level. There should be something for everybody to do. 4. Periodic "stock-taking" by the group's officers, and occasionally by the entire membership, is essential to the health of an organization. It is well to have an annual session in which each person faces the following questions: What do I like best about this group? If I could make one change to improve this group in the coming year, what would it be?

***Minister of parish activities, Bushnell Congregational Church, Detroit, Michigan.**

WORSHIP ON WHEELS

(continued from page 19)

then motors three miles to the drive-in to sing for the eleven o'clock service. Dr. Schuller doubles with them.

The drive-in theatre idea has become so successful that its congregation plans to sell the newly built chapel and erect a combination church and drive-in church in its place. The church has already expanded its services to two other nearby drive-in theatres in West Covina and Los Alamitos.

"No, I do not believe the drive-in service applies to California only," remarks Dr. Schuller. "Wherever there are drive-in theatres there can be successful drive-in churches. Even a downtown church in the traditional edifice might solve many of its decentralization problems by adopting such a plan."

THANK YOU, MR. LINCOLN

Thank you, Mr. Lincoln,
For equality.
Thank you, Mr. Lincoln,
For words that set men free.
Your aims, Mr. Lincoln,
Have been drowned in tears;
Your hope of equality
Has been lost in years.
We're sorry, Mr. Lincoln,
That we still must war
To achieve the very thing
You gave your life for.

Helen Virden
Mount Pleasant, Iowa

leave for church. Their friends know they are not in the habit of going to church regularly, so why should they ever feel their call is inconvenient? It is noticeable that friends never seem to turn up at crucial moments for those who go regularly; they know and arrange their visits accordingly. So when I hear, "They came just as we were getting ready for church," I know one thing—the family hasn't the reputation of being good churchgoers. Rather, it has the reputation of putting secondary things first; and the two things that should have priority over everything else, the expression of a thankful heart and a passionate love for the things of God, come second. Sometimes it is done through an inexcusable ignorance or a supreme lack of concern for the One we claim to be our Lord and King. Whatever the cause, putting secondary matters first and primary matters second is the world's most common offense against God. The second leper was no exception, so he made off at top speed according to the light that was in him. "If, therefore, the light that is in thee be darkness, how great is that darkness!"

This One Was Lazy

The third leper was just lazy. He was a lovable kind of fellow, open and honest, with a heart of gold. He knew he ought to return and give thanks, but he couldn't summon up enough energy to do it. He was quite candid, he offered no lame excuses; but he just couldn't be bothered. Had there been radio in his day, he would have listened keenly to the Sunday service; and while his grandchildren were filling the room with chatter or laughing and roaming about, there he would be, sitting close to the speaker, comfortably slouched in his favorite armchair.

His religion matched his temperament: It was full of good will, but demanded nothing. He approached it as another might approach a Mozart concerto or a Shakespearean play, as something requiring intelligent interest but not participation; a religion in which no battles had to be fought, no sin had to be confessed; a "lazy-daisy" religion—without punch, without sweat, without tears.

The fourth leper was the only one to do as our Lord told him. He actually went and showed himself to the priests. This man was keen, dead keen. He had been something of a zealot before he had become leprous; the greatest privation leprosy had brought him was that he could no longer go regularly to the synagogue services. But through all his tribulations he remembered the Good Book. He could repeat nearly 120 Pslams; he knew many of the books of history as well.

Yet he didn't return to give thanks. Leprosy had shown him how superficial were the barriers between man and man, and in the face of their common trouble he had even been brought into the company of a Samaritan. A wiser man would have realized through this experience that these barriers had never been created by God. But his power to sustain an unconventional thought like that had been sapped from him during his days as a zealot, when he learned to obey authority and never to question anything that had been said to him as a member of the movement. When his leprosy was cured, therefore, and the tensions relaxed, up went the barriers again, higher than they had ever been before. What was his real trouble? His real trouble was that he was so dominated by an ultra-authoritarian religion that the spirit of the living God no longer could get through to him. When the priests heard it was Jesus of Nazareth who had healed him, they exclaimed with horror and forbade him to have anything more to do with him; and he obeyed unquestioningly, for such was his religion.

Let us give him his due. He had caught a vision; he had been born again, though he was now growing in the wrong direction. The trouble with the fifth leper was that neither of these things had happened to him, so religion didn't mean anything to him at all. How can it mean much to anyone who has never been gripped by a vision of the person he might become and what through God's power he might do? Hence, the fifth leper didn't really understand the obligation he was under to return and give thanks.

There are psychologists who tell us we must be sympathetic with such people. They remind us that a person cannot be forced to understand the finer points of fishing if fishing is not in his blood; nor can you force a person to like religion if he is not religious by nature. If this be so, there is some justice in saying that just as a person may have a liking for music, painting or bridge, so religion is a matter of personal inclination. "Religion's all right if you like it!"

But is this line of reasoning actually true? Sometimes at the circus we see dogs dressed up as people, walking on their hind legs, or an elephant with a hat on its head, carrying a tiny umbrella in its trunk; and we laugh because it is incongruous. It is incongruous because it is not their natural condition. Equally, it is not man's natural condition to be godless, but believing. "Thou has made us for thyself, and our souls are restless till they find their rest in thee." It is man's nature to be a child of God; and if he has fallen out of that divine relationship and is wandering aimlessly in a far country, it is his business to get back to that relationship as quickly as he can. Having been made in the image of God, we cannot live as if we weren't. It was because the fifth leper failed to understand God's king-

(turn to page 32)

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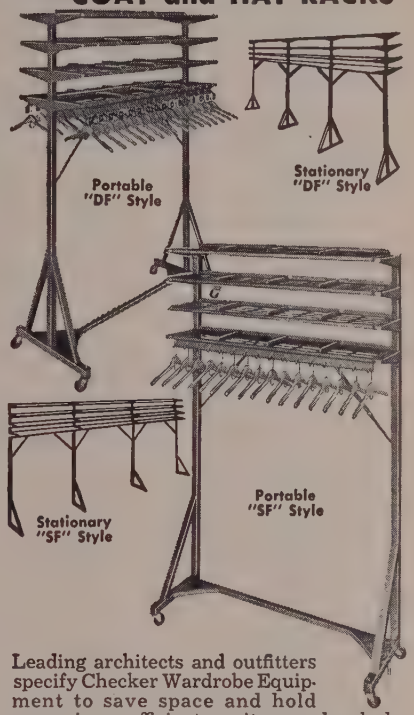

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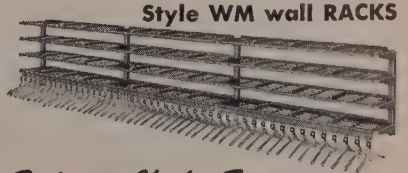

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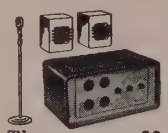

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Let's Liberate Our Wives

Graham R. Hodges*

Absurd notions die hard, mainly because they are founded on fiction and are therefore hard to combat with fact.

A case in point: Last week I was more than surprised to see my own *Pilgrim Press,* a citadel of progress and liberalism, carrying a book for sale named *Manual For Ministers' Wives,* or some such title. *Pilgrim Press* didn't publish the book, but they did have it for sale at our New York Congregational meeting.

I'll give you just a whiff of the inside. Included in the sage advice is this choice gem: The minister and his wife shouldn't allow their children to capture first honors in school and extracurricular life. Don't let them cop the first prizes, nor allow them to sink to the bottom.

Now, if anything would make a child want to stop trying and flunk out I think it would be having the rightful honors which belonged to him taken away because he was the minister's son. I have heard of such things actually happening; but I never thought I would see it recommended in a book, published by any humane publishing house, or sold by my own beloved *Pilgrim Press.* (I'll wager my last dollar that this concern didn't know about the real insidious stuff inside the book.)

It's time we were abolishing the term "minister's wife." Maybe it's impossible, but let's try. She is just as much a woman as the ditchdigger's, lawyer's, or politician's wife.

While we're housecleaning and tossing out antiques, let's stop having those detestable sessions for clergymen's wives at various denominational gatherings. Some churches do this, believe it or not. Some seminaries are heaping up the heresy by having special courses or seminars, often under women or men too old to have any fun any more and just mean enough to try to coerce lovely, lively young things into a hard, dead mold.

For that matter, magazines would do well to drop columns on the subject. True, ministers' wives are just that, no getting around the fact. But the very continuance of the term is a promotion of a false idea that the wife of a clergyman is fair game for all sorts of crazy notions.

She is supposed to dress plainly but attractively, not so shabbily that the congregation is ashamed of her, but not stylish enough to set the other women in the shade.

She is supposed to be dressed for breakfast in case of callers who might get the idea she's slovenly and lazy.

Her children should be paragons of virtue, but not sissified.

Her house must be decorated in a way that is quietly lovely, but not gaudy. Her perfect attendance at the ladies' aid is expected, or assumed. She must help her husband "get ahead" while staying completely in the shadow.

Of all the jobs, hers is the hardest. Let's not push her too far.

I hereby nominate for the humane society's medal of the year that religious publication which desists from using the term "minister's wife" for twelve full months.

***Mr. Hodges is pastor of Emmanuel Congregational Church, Watertown, New York.**

WHERE ARE THE NINE?

(continued from page 31)

dom was his natural habitat that he was going through life without a vision. He had never been born again. He saw no reason, therefore, for returning and giving thanks to the One who had made him whole.

The story of the sixth leper is simply told. He was afraid. This man Jesus was uncanny. Not only had he the power to heal, he knew far too much. There were things about this leper's life which were nobody's business! He thought he had safely locked up his skeletons in the cupboard and successfully run away from the past. But this man Jesus had a master key, and he wasn't going back to risk having his skeletons paraded before him. He was well out of it, he thought; but really he was afraid. He didn't realize the One who had healed him had another name—Redeemer.

He can break every fetter
He can set you free.

Because he wouldn't trust God's compassionate love, he continued in fear. But "perfect love casteth out fear."

The seventh leper was also the victim of fear, but of a different kind. Whereas the fear of the previous leper had sprung from fear of himself, the fear of this leper sprang from fear of things outside. The truth was that before he had been struck with leprosy he was, financially, in a very poor way. Since he had become a leper he had done very well. Unlike the others, he had rather a naturally squeaky voice which, coupled with sores more obvious than most, enabled him to incite people's pity (and their generosity) rather successfully. Perhaps he was something of a showman as well, but he certainly was able to make the most of his misfortune. In a moment of intense excitement he had sincerely wanted his leprosy to be healed, but afterwards he realized

all too clearly that the means of his financial success had also gone!

D. L. Moody, you will remember, was concerned about the effect his conversion would have on his business prospects. Perhaps others ought to be more concerned than they are about the effect Jesus should be having on their business dealings, while there are millions in our world today who are exceedingly vexed because Christian influences are keeping their profits down. The leper whom Christ healed was not the only one who had small cause to return and give thanks.

The eighth leper was overjoyed to find his leprosy vanished. He thought to himself: "Jesus of Nazareth will be coming along this way later; I'll sit here and wait for him." It wasn't so much that he was lazy but that he was sure the Lord would do exactly as he expected him to do. But Jesus went another way.

How frequently we hear men and women criticizing God because he doesn't do what they imagine they would have done in his place! "No father would allow such a thing to happen to a son he loved!" they say in indignation, forgetting that "my thoughts are not your thoughts, neither are my ways your ways, saith the Lord; for as the heavens are higher than the earth, so are my ways than your ways, and my thoughts than your thoughts."

Sometimes it is the church which is accused of being "out of touch" with people. I have known churches so keen to be in touch with people that they have ended up by being out of touch with God!

You see, God never intended his power should help men to gain their own ends; if we pray for it that way, our prayers go unanswered. God will not be dragged down to our level.

We may not climb the heavenly steeps
To bring the Lord Christ down.

But the total resources of heaven are mobilized on behalf of the poorest sinner who is seeking to raise himself up towards God. I pray it may be true of every service in my church that minds are stretched upwards and hearts lifted as men and women strive to realize the presence of their Maker.

What many would hold to be the basic sin of mankind lay behind the ninth leper's failure to praise God for his healing, and that is the sin we call pride. This man's world was occupied by just one person—himself. If others had a place, it was only as stooges of his own ego. To be beholden to anyone would have deflated it, so he refused to give credence to the miracle. "The disease was almost cleared up, anyway," he might have said to himself. "It was only coincidental that it happened to disappear after I had met the man of Nazareth. Are people calling it a miracle? How perfectly ridiculous!" And he swaggered off in high dudgeon because he knew in his inmost heart that it was true.

His was not only the worst sin of them all, it is still the most common. Is the idea of sin so unpopular today, perhaps, because it makes a person realize there is something he cannot do for himself? We all have sympathy with William Ernest Henley, afflicted and suffering yet wanting to live, flinging down the gauntlet in the poem "Invictus":

I am the master of my fate,
I am the captain of my soul!

But that just will not do. We may be masters of our own fate to the extent that we make the decision whether to accept or reject the offer God holds out to us in Jesus Christ; but beyond that the claim cannot go, in spite of the insistent demands of pride. To believe otherwise is sooner or later to find we are knocking our heads against a wall. Better early than late, let us give thanks to God that through him we are made whole.

Where are the nine? They were where they are today! And it was left to a Samaritan, one who had no business being with them, to return and give thanks for the great work that God had wrought in him.

Blessed are they who have eyes to see and hearts to understand.

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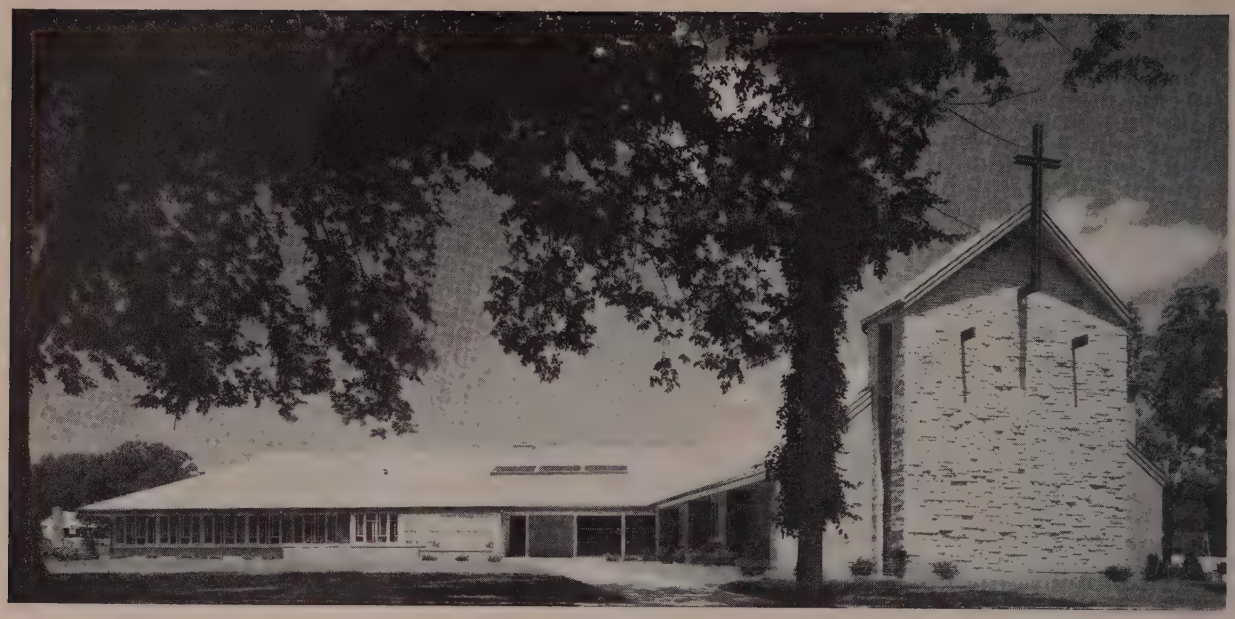

Grace Evangelical United Brethren Church

Dixon, Illinois

This contemporary structure faced with brick and Wisconsin lannon stone replaces one which was erected in 1893. The church has experienced an enormous increase in church school enrollment. The new building provides for eighteen classrooms and, in addition, a youth fellowship room eighteen by twenty-four feet in size.

Main entrance of the church is at the junction of the two units. There is a balcony at the rear of the church. A bridge above the entrance connects the youth fellowship room with this balcony.

Including overflow space, the worship unit will seat 500. The interior of the worship unit is finished in face brick, with laminated beams and heavy planking overhead.

Two high windows in the front tower flood the chancel with natural light. Chancel furnishings are in white oak. A twelve-foot walnut cross is the highlight of the chancel.

The dining hall is beneath the sanctuary. It will seat 250 at tables. An ample kitchen and several additional classrooms are also in the basement.

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Defamation of Ministers and Others

Arthur L. H. Street*

A decision rendered by the New Mexico Supreme Court recently dealt with important legal aspects of defamation arising out of minister-church relationships.

Plaintiff, an ordained Methodist minister, had been in charge of a church in Albuquerque. In that capacity he filed charges against the bishop of the conference with the district superintendent. In a report published in the official magazine circulated throughout the conference, a church committee condemned plaintiff's charges. The nature of the report is indicated in its title, "Complaints against Bishop W. Angie Smith Found Base and Untrue—Accuser Is Condemned."

Plaintiff sued the members of the committee on the ground that the report contained false statements with intent to injure his reputation as a minister and as a man. The suit proceeded to trial against only one member of the committee because jurisdiction was not obtained over the other members. The trial judge ordered dismissal of the suit on the ground that the complaint did not state facts constituting actionable libel. But on appeal, the Supreme Court set the order aside and directed reconsideration of the case to determine whether or not the committee's report was "qualifiedly privileged." (Stewart vs. Ging, 327 Pac. 2d 333)

Statements made by judges, litigants and witnesses in court are "absolutely" privileged even though false and malicious. The same is true of statements made in legislative proceedings or by executive public officials in administrative proceedings. The law considers that it would seriously interfere with the administration of justice and public affairs if judges, litigants and others could be subjected to suits for libel or slander on account of their official utterances.

This case involved the question whether the committee's report was "qualifiedly" privileged within the rule that even if derogatory statements are falsely made concerning one he cannot collect damages if the statements are made without malice and under reasonable conception of duty to make the statement.

In this case, the Supreme Court said that the trial judge erroneously ruled that the committee's report was absolutely privileged. A new trial was ordered to determine whether it was qualifiedly privileged. The Supreme Court said:

> **Numerous cases accord a qualified privilege to reports, charges and accusations, and investigations made by committees and religious organizations for the advancement of mutual interests of the parties to the communication. . . . See extensive annotations in 63 A. L. R. 649. No minister can expect that the question of whether**

***Mr. Street is at present a member of the law firm of Leonard, Street & Deinard, Minneapolis, Minnesota.**

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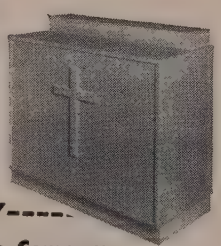

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he measures up to the standards of behavior demanded by his parishioners and church superiors might not be investigated by committees of his church—especially when he has made serious charges against a church superior. Nor can a minister expect that the result of such investigation will not be published in the official paper of his church.

Resume of Other Decisions

Atlantic 63 American Law Reports (649-658) summarizes many appellate court decisions concerning the extent to which various communications respecting church matters have been declared to be privileged. It is noteworthy that most of the cases are very old, some of them more than one hundred years old. To the writer it is significant that during that time the courts have firmly established the right to adversely criticize the conduct of one's pastor, fellow pastor or fellow congregationalist if he does so in good faith, although the charges may prove to have been groundless. Yet as the right has become so established, the law reports show that suits of this kind have diminished rather than increased.

We select from the A. L. R. annotations these case references:

In 1872 the Indiana Supreme Court decided that a pastor did not render himself liable for what he said at a session of elders in the investigation of a charge that a member was unchaste, it being found that he acted in good faith and without malice. (40 Ind. 562)

In a case before the Massachusetts Supreme Judicial Court in 1850 (5 Cush. 412), a member had been excommunicated by vote of disciplinary authorities. The following Sunday the minister read from the pulpit the resolution of excommunication. The court rejected argument that because the member ceased to be such when excommunicated the minister was not protected by the legal doctrine of qualified privilege to censure a member in good faith. The court said that the reading of the resolution was an integral part of the excommunication.

In 1899 the Michigan Supreme Court decided that, at a conference, a statement of reasons why the speaker was opposed to the election by the conference of a nominee for election as trustee was qualifiedly privileged. (79 N. W. 191)

In 1900 the Texas Court of Civil Appeals reached a similar conclusion when an accredited delegate to a denominational convention challenged in writing the right of another to be seated as delegate because of alleged misconduct. That the challenge was reported in a church newspaper did not alter the case. (55 S. W. 805)

In 1896 the appellate division of the New York Supreme Court treated as privileged the act of a church trustee in showing to his cotrustees and a member, a solicited letter concerning the pastor from the clerk of another church that the pastor had served. (42 N. Y. Supp. 626)

According to a decision by the Minnesota Supreme Court (1919), entry on the minutes of a religious corporation's meeting that motion had been made to file charges of misconduct against the dean of a college operated by the corporation was qualifiedly privileged. (171 N. W. 302)

The Missouri Supreme Court decided (1883) that publication to a congregation from the pulpit of a resolution of excommunication was nonetheless privileged because there were in the congregation persons not members of the church. (49 Am. Rep. 239). A similar decision was rendered by the Massachusetts Supreme Judicial Court in 1850. (5 Cush. 412)

Church Giving Reaches Record Peak

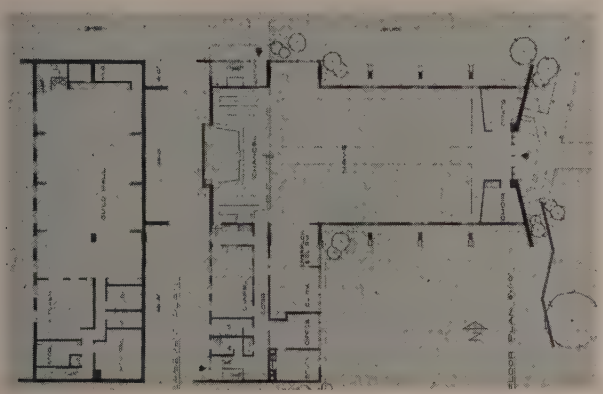
An all-time record for giving by U. S. Protestant and Orthodox church people was set in 1957. A total of $2,206,593,817 was given for all purposes according to a survey recently completed by the Department of Stewardship and Benevolence of the National Council of Churches. An increase of $165 million over 1956 included gifts for congregational operations, benevolences, home and foreign missions, and relief work overseas.

Queried were 52 church bodies of which 41 reported comparable figures, reports T. K. Thompson, director of the department. He pointed out that 33 are constituent communions of the National Council. What is also believed to be a record, said Mr. Thompson, is that 20.1 per cent of this total was given for benevolences. Gifts for foreign missions in 1957 represented an increase from $59 million to $64 million, he said, a gain of about 5 per cent.

The highest per capita giving once again was made by the Seventh-day Adventists with $160 and a membership of 291,567. The United Brethren in Christ, with a membership of 19,459, came second with an average $118.96 apiece. The report is the 38th of an annual series begun by the United Stewardship Council which became the Department of Stewardship and Benevolence when the National Council was organized in 1950.

St. Paul's Episcopal Church

Port Huron, Michigan



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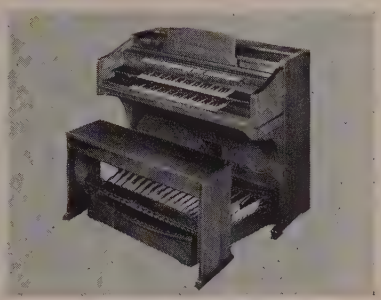

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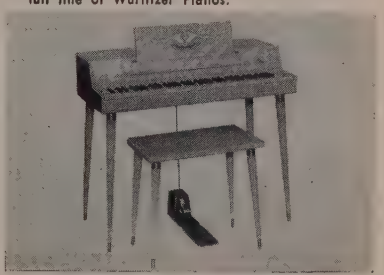

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MILWAUKEE'S DOWNTOWN CHURCHES

(continued from page 24)

Mr. Reisner realizes that the downtown church serves many who come and go once in a lifetime, thus extending its ministry far beyond the membership statistics.

He is thankful for the type of members in the congregation—"young progressive families. They are leaders in the community and come to this church because they hope it will exert a Christian influence."

Mr. Reisner believes that churches all over the county reflect what the downtown church does.

"Our church, for instance, was the first to start Christmas Eve candlelight services. It pioneered in the Sunday morning "family service," wth Sunday school held the same time as church, helping the Sunday school children to come into greater contact with the church sanctuary."

Mr. Reisner predicts that the children of those members who participate in the family service program will stay with the church longer and attend more regularly than others.

"The First Methodist Church has pioneered in inclusiveness, too," he states. "Indians, Negroes, Japanese, and people of many other races have been taken into the church. The percentage of interracial membership is about the same as the interracial proportion of the city."

This, however, is just a guess. The church rolls include no racial statistics.

"We maintain a free and open pulpit to any legitimate, nonpolitical group," he explains. "It's not up to us to challenge the dogma of other people. It is up to us to serve the public in a religious and moral sense."

The First Methodist Church has been used not only for the communion service of the Methodist North Central Jurisdictional Conference but for a Baptist evangelism rally, healing services, and services of Seventh-day Adventists.

The Milwaukee Ministerial Association holds its monthly meetings there, and the Milwaukee County Council of Churches has used the auditorium. Catholic groups have also met there, and numerous panel discussions at the church have included Catholic priests.

Another innovation of the First Methodist Church is the Lenten series through which prominent clergymen—Preston Bradley, Edward L. R. Elson and Henry Hitt Crane—have been brought to the city.

Across the street, St. James' Episcopal Church also carries on a program for the city as a whole—a deaf class conducted by A. G. Leisman, Episcopal missioner to the deaf; a baby clinic; a vacation Bible school; and a Red Cross unit. Philip Harris recently became rector of this church. *(turn to page 49)*

Why Color in Choir Vestments?

New Ideas for Beauty in Worship

Never before in Christian history has there been such a renewed interest in the rich heritages of the church. Ministers and lay leaders have indicated that there is a real desire in church members to gain a deeper understanding of this background. The Collegiate Cap and Gown Company, one of the leading manufacturers of choir and pulpit apparel, is helping church leaders throughout the country to interpret tradition in the light of modern living.

Choirs have long used uniformity in apparel to conceal individual differences in clothing in order to concentrate people's attention on the music being presented. As black became more and more the accepted color for the clergy, particularly in Protestant churches, the same black apparel was accepted as standard for choral usage. Gradually, however, people and their natural liking for color changed the traditional black for maroon and blue; and later, green, gray, and white.

Now more and more organizations are finding the need for pastel shades of beige, sandalwood, turquoise, rose, coral, and a host of other light tones. The increased use of church symbolism has made people throughout the country aware of this need for pastels, both as a medium for liturgical colors and to blend with them. Too, church sanctuaries often have such a variety of dominant colors in dossal curtains, carpeting, stained glass windows, and walls that pastels alone will blend into the color scheme harmoniously.

Along with the trend for pleasing color and for making participation in church services more cheerful, recent developments in the textile industry have brought about a variety of new fabrics for choir apparel. These new materials surpass the old standards, featuring cool comfort and attractive draping qualities with built-increase resistance. Rayon was the first; and its successor, acetate, has been subject to almost constant improvement. Today's better acetates can be in almost any weight and weave, and can even be dyed while in a liquid state for added color permanence.

The new acetates also permit light, porous weaves for lighter weight and more comfortable choir robes. Today a church may choose from more than one hundred and seventy different shades and more than a dozen fabrics. In one fabric alone twenty-seven different color shades are available, all solution-dyed for color permanence.

In addition to acetate and rayon, other new synthetic fabrics are being developed for choir use. Arnel, featuring resistance to high temperatures and the ability to retain shape and resist creases, is becoming more and more popular. A combination of dacron, particularly white, and fine Egyptian cotton is becoming prevalent for use in choir surplices. Most recent of the developments is a filament-producing process whereby a thread may be blown up to several times its original size without increasing its weight or decreasing its strength. This means that even lighter weight may be achieved while retaining sufficient body for the draping qualities so necessary in choir apparel.

Coupled with the new trends in color and fabrics are the research and development which Collegiate has put into the manufacture of choir apparel. A special department is responsible for such improvements in construction as riveted hooks and eyes to fasten the yokes with no repair ever needed; yoke linings of the new non-woven, shrink-free pellon for shape-retaining comfort (pellon breathes for greater coolness); cloth-covered zippers concealed so that no glare or shine can possibly be apparent when robes are worn under artificial light; and special machines for smoothly and evenly providing the gown with fullness in the fluting. In addition, yoke construction has "gone underground," so all stitching has been concealed. Thus the new choir robes are more attractive on the outside, with better construction on the inside for longer lasting, more attractive robes.

Many churches throughout the nation are discovering to their pleasure that modern ideas of architecture and color can be interpreted in terms of traditional grace and beauty. This is equally true in the selection of choir apparel—modern, comfortable choir apparel, tailored from fabrics designed especially for choir use. Americans are realizing that tradition is important in worship, but that tradition must be interpreted and understood in terms of modern thinking to be of value to today's world.

leave for church. Their friends know they are not in the habit of going to church regularly, so why should they ever feel their call is inconvenient? It is noticeable that friends never seem to turn up at crucial moments for those who go regularly; they know and arrange their visits accordingly. So when I hear, "They came just as we were getting ready for church," I know one thing—the family hasn't the reputation of being good churchgoers. Rather, it has the reputation of putting secondary things first; and the two things that should have priority over everything else, the expression of a thankful heart and a passionate love for the things of God, come second. Sometimes it is done through an inexcusable ignorance or a supreme lack of concern for the One we claim to be our Lord and King. Whatever the cause, putting secondary matters first and primary matters second is the world's most common offense against God. The second leper was no exception, so he made off at top speed according to the light that was in him. "If, therefore, the light that is in thee be darkness, how great is that darkness!"

This One Was Lazy

The third leper was just lazy. He was a lovable kind of fellow, open and honest, with a heart of gold. He knew he ought to return and give thanks, but he couldn't summon up enough energy to do it. He was quite candid, he offered no lame excuses; but he just couldn't be bothered. Had there been radio in his day, he would have listened keenly to the Sunday service; and while his grandchildren were filling the room with chatter or laughing and roaming about, there he would be, sitting close to the speaker, comfortably slouched in his favorite armchair.

His religion matched his temperament: It was full of good will, but demanded nothing. He approached it as another might approach a Mozart concerto or a Shakespearean play, as something requiring intelligent interest but not participation; a religion in which no battles had to be fought, no sin had to be confessed; a "lazy-daisy" religion—without punch, without sweat, without tears.

The fourth leper was the only one to do as our Lord told him. He actually went and showed himself to the priests. This man was keen, dead keen. He had been something of a zealot before he had become leprous; the greatest privation leprosy had brought him was that he could no longer go regularly to the synagogue services. But through all his tribulations he remembered the Good Book. He could repeat nearly 120 Pslams; he knew many of the books of history as well.

Yet he didn't return to give thanks. Leprosy had shown him how superficial were the barriers between man and man, and in the face of their common trouble he had even been brought into the company of a Samaritan. A wiser man would have realized through this experience that these barriers had never been created by God. But his power to sustain an unconventional thought like that had been sapped from him during his days as a zealot, when he learned to obey authority and never to question anything that had been said to him as a member of the movement. When his leprosy was cured, therefore, and the tensions relaxed, up went the barriers again, higher than they had ever been before. What was his real trouble? His real trouble was that he was so dominated by an ultra-authoritarian religion that the spirit of the living God no longer could get through to him. When the priests heard it was Jesus of Nazareth who had healed him, they exclaimed with horror and forbade him to have anything more to do with him; and he obeyed unquestioningly, for such was his religion.

Let us give him his due. He had caught a vision; he had been born again, though he was now growing in the wrong direction. The trouble with the fifth leper was that neither of these things had happened to him, so religion didn't mean anything to him at all. How can it mean much to anyone who has never been gripped by a vision of the person he might become and what through God's power he might do? Hence, the fifth leper didn't really understand the obligation he was under to return and give thanks.

There are psychologists who tell us we must be sympathetic with such people. They remind us that a person cannot be forced to understand the finer points of fishing if fishing is not in his blood; nor can you force a person to like religion if he is not religious by nature. If this be so, there is some justice in saying that just as a person may have a liking for music, painting or bridge, so religion is a matter of personal inclination. "Religion's all right if you like it!"

But is this line of reasoning actually true? Sometimes at the circus we see dogs dressed up as people, walking on their hind legs, or an elephant with a hat on its head, carrying a tiny umbrella in its trunk; and we laugh because it is incongruous. It is incongruous because it is not their natural condition. Equally, it is not man's natural condition to be godless, but believing. "Thou has made us for thyself, and our souls are restless till they find their rest in thee." It is man's nature to be a child of God; and if he has fallen out of that divine relationship and is wandering aimlessly in a far country, it is his business to get back to that relationship as quickly as he can. Having been made in the image of God, we cannot live as if we weren't. It was because the fifth leper failed to understand God's king-

(turn to page 32)

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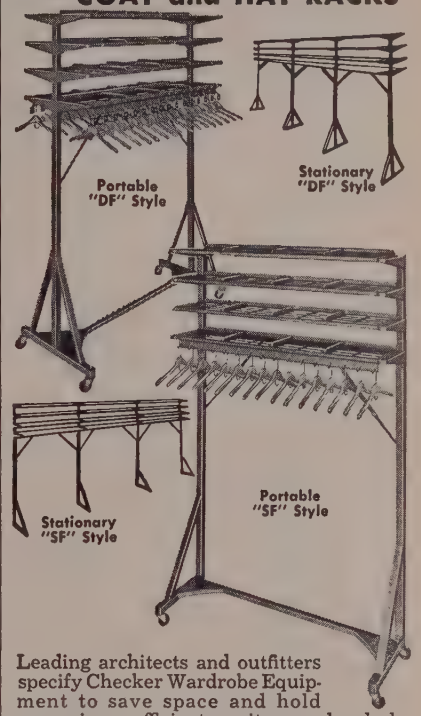

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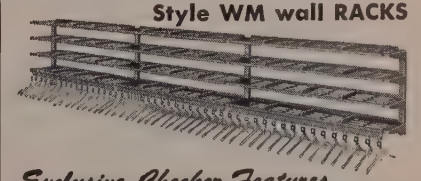

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Let's Liberate Our Wives

Graham R. Hodges*

Absurd notions die hard, mainly because they are founded on fiction and are therefore hard to combat with fact.

A case in point: Last week I was more than surprised to see my own *Pilgrim Press,* a citadel of progress and liberalism, carrying a book for sale named *Manual For Ministers' Wives,* or some such title. *Pilgrim Press* didn't publish the book, but they did have it for sale at our New York Congregational meeting.

I'll give you just a whiff of the inside. Included in the sage advice is this choice gem: The minister and his wife shouldn't allow their children to capture first honors in school and extracurricular life. Don't let them cop the first prizes, nor allow them to sink to the bottom.

Now, if anything would make a child want to stop trying and flunk out I think it would be having the rightful honors which belonged to him taken away because he was the minister's son. I have heard of such things actually happening; but I never thought I would see it recommended in a book, published by any humane publishing house, or sold by my own beloved *Pilgrim Press.* (I'll wager my last dollar that this concern didn't know about the real insidious stuff inside the book.)

It's time we were abolishing the term "minister's wife." Maybe it's impossible, but let's try. She is just as much a woman as the ditchdigger's, lawyer's, or politician's wife.

While we're housecleaning and tossing out antiques, let's stop having those detestable sessions for clergymen's wives at various denominational gatherings. Some churches do this, believe it or not. Some seminaries are heaping up the heresy by having special courses or seminars, often under women or men too old to have any fun any more and just mean enough to try to coerce lovely, lively young things into a hard, dead mold.

For that matter, magazines would do well to drop columns on the subject. True, ministers' wives are just that, no getting around the fact. But the very continuance of the term is a promotion of a false idea that the wife of a clergyman is fair game for all sorts of crazy notions.

She is supposed to dress plainly but attractively, not so shabbily that the congregation is ashamed of her, but not stylish enough to set the other women in the shade.

She is supposed to be dressed for breakfast in case of callers who might get the idea she's slovenly and lazy.

Her children should be paragons of virtue, but not sissified.

Her house must be decorated in a way that is quietly lovely, but not gaudy. Her perfect attendance at the ladies' aid is expected, or assumed. She must help her husband "get ahead" while staying completely in the shadow.

Of all the jobs, hers is the hardest. Let's not push her too far.

I hereby nominate for the humane society's medal of the year that religious publication which desists from using the term "minister's wife" for twelve full months.

***Mr. Hodges is pastor of Emmanuel Congregational Church, Watertown, New York.**

WHERE ARE THE NINE?

(continued from page 31)

dom was his natural habitat that he was going through life without a vision. He had never been born again. He saw no reason, therefore, for returning and giving thanks to the One who had made him whole.

The story of the sixth leper is simply told. He was afraid. This man Jesus was uncanny. Not only had he the power to heal, he knew far too much. There were things about this leper's life which were nobody's business! He thought he had safely locked up his skeletons in the cupboard and successfully run away from the past. But this man Jesus had a master key, and he wasn't going back to risk having his skeletons paraded before him. He was well out of it, he thought; but really he was afraid. He didn't realize the One who had healed him had another name—Redeemer.

He can break every fetter
He can set you free.

Because he wouldn't trust God's compassionate love, he continued in fear. But "perfect love casteth out fear."

The seventh leper was also the victim of fear, but of a different kind. Whereas the fear of the previous leper had sprung from fear of himself, the fear of this leper sprang from fear of things outside. The truth was that before he had been struck with leprosy he was, financially, in a very poor way. Since he had become a leper he had done very well. Unlike the others, he had rather a naturally squeaky voice which, coupled with sores more obvious than most, enabled him to incite people's pity (and their generosity) rather successfully. Perhaps he was something of a showman as well, but he certainly was able to make the most of his misfortune. In a moment of intense excitement he had sincerely wanted his leprosy to be healed, but afterwards he realized

all too clearly that the means of his financial success had also gone!

D. L. Moody, you will remember, was concerned about the effect his conversion would have on his business prospects. Perhaps others ought to be more concerned than they are about the effect Jesus should be having on their business dealings, while there are millions in our world today who are exceedingly vexed because Christian influences are keeping their profits down. The leper whom Christ healed was not the only one who had small cause to return and give thanks.

The eighth leper was overjoyed to find his leprosy vanished. He thought to himself: "Jesus of Nazareth will be coming along this way later; I'll sit here and wait for him." It wasn't so much that he was lazy but that he was sure the Lord would do exactly as he expected him to do. But Jesus went another way.

How frequently we hear men and women criticizing God because he doesn't do what they imagine they would have done in his place! "No father would allow such a thing to happen to a son he loved!" they say in indignation, forgetting that "my thoughts are not your thoughts, neither are my ways your ways, saith the Lord; for as the heavens are higher than the earth, so are my ways than your ways, and my thoughts than your thoughts."

Sometimes it is the church which is accused of being "out of touch" with people. I have known churches so keen to be in touch with people that they have ended up by being out of touch with God!

You see, God never intended his power should help men to gain their own ends; if we pray for it that way, our prayers go unanswered. God will not be dragged down to our level.

We may not climb the heavenly steeps
To bring the Lord Christ down.

But the total resources of heaven are mobilized on behalf of the poorest sinner who is seeking to raise himself up towards God. I pray it may be true of every service in my church that minds are stretched upwards and hearts lifted as men and women strive to realize the presence of their Maker.

What many would hold to be the basic sin of mankind lay behind the ninth leper's failure to praise God for his healing, and that is the sin we call pride. This man's world was occupied by just one person—himself. If others had a place, it was only as stooges of his own ego. To be beholden to anyone would have deflated it, so he refused to give credence to the miracle. "The disease was almost cleared up, anyway," he might have said to himself. "It was only coincidental that it happened to disappear after I had met the man of Nazareth. Are people calling it a miracle? How perfectly ridiculous!" And he swaggered off in high dudgeon because he knew in his inmost heart that it was true.

His was not only the worst sin of them all, it is still the most common. Is the idea of sin so unpopular today, perhaps, because it makes a person realize there is something he cannot do for himself? We all have sympathy with William Ernest Henley, afflicted and suffering yet wanting to live, flinging down the gauntlet in the poem "Invictus":

I am the master of my fate,
I am the captain of my soul!

But that just will not do. We may be masters of our own fate to the extent that we make the decision whether to accept or reject the offer God holds out to us in Jesus Christ; but beyond that the claim cannot go, in spite of the insistent demands of pride. To believe otherwise is sooner or later to find we are knocking our heads against a wall. Better early than late, let us give thanks to God that through him we are made whole.

Where are the nine? They were where they are today! And it was left to a Samaritan, one who had no business being with them, to return and give thanks for the great work that God had wrought in him.

Blessed are they who have eyes to see and hearts to understand.

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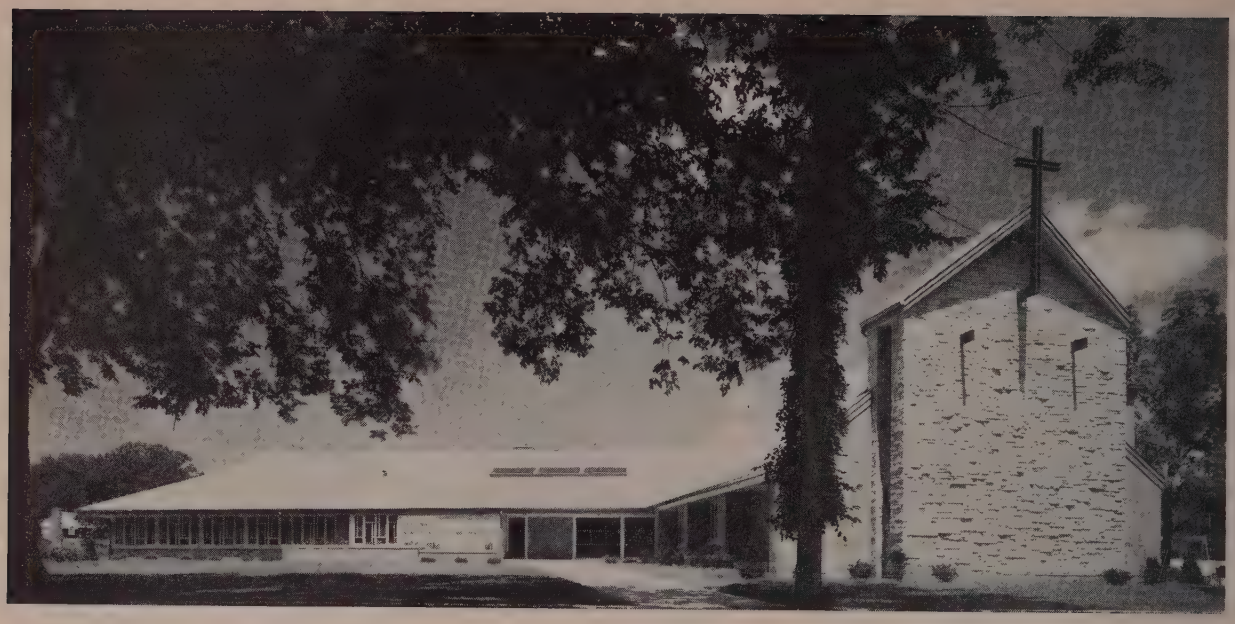

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Pastor: Edwin E. Schaefer

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Including overflow space, the worship unit will seat 500. The interior of the worship unit is finished in face brick, with laminated beams and heavy planking overhead.

Two high windows in the front tower flood the chancel with natural light. Chancel furnishings are in white oak. A twelve-foot walnut cross is the highlight of the chancel.

The dining hall is beneath the sanctuary. It will seat 250 at tables. An ample kitchen and several additional classrooms are also in the basement.

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*Mr. Cooley is a member of the Church Architectural Guild. He has designed more than one hundred churches covering a wide price range.

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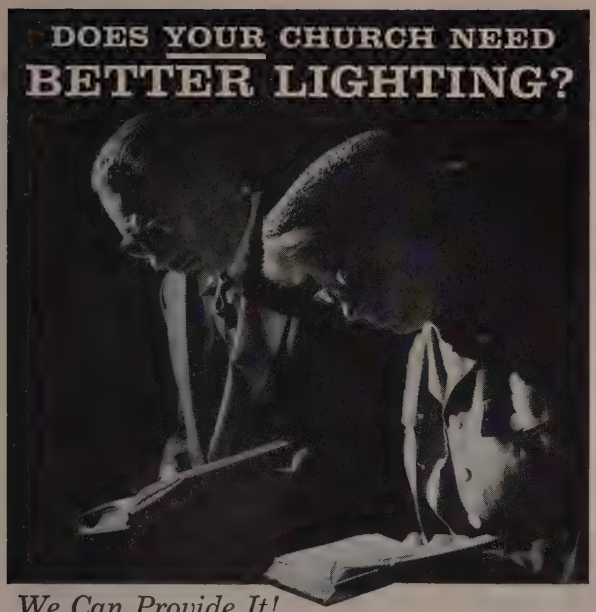

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Defamation of Ministers and Others

Arthur L. H. Street*

A decision rendered by the New Mexico Supreme Court recently dealt with important legal aspects of defamation arising out of minister-church relationships.

Plaintiff, an ordained Methodist minister, had been in charge of a church in Albuquerque. In that capacity he filed charges against the bishop of the conference with the district superintendent. In a report published in the official magazine circulated throughout the conference, a church committee condemned plaintiff's charges. The nature of the report is indicated in its title, "Complaints against Bishop W. Angie Smith Found Base and Untrue—Accuser Is Condemned."

Plaintiff sued the members of the committee on the ground that the report contained false statements with intent to injure his reputation as a minister and as a man. The suit proceeded to trial against only one member of the committee because jurisdiction was not obtained over the other members. The trial judge ordered dismissal of the suit on the ground that the complaint did not state facts constituting actionable libel. But on appeal, the Supreme Court set the order aside and directed reconsideration of the case to determine whether or not the committee's report was "qualifiedly privileged." (Stewart vs. Ging, 327 Pac. 2d 333)

Statements made by judges, litigants and witnesses in court are "absolutely" privileged even though false and malicious. The same is true of statements made in legislative proceedings or by executive public officials in administrative proceedings. The law considers that it would seriously interfere with the administration of justice and public affairs if judges, litigants and others could be subjected to suits for libel or slander on account of their official utterances.

This case involved the question whether the committee's report was "qualifiedly" privileged within the rule that even if derogatory statements are falsely made concerning one he cannot collect damages if the statements are made without malice and under reasonable conception of duty to make the statement.

In this case, the Supreme Court said that the trial judge erroneously ruled that the committee's report was absolutely privileged. A new trial was ordered to determine whether it was qualifiedly privileged. The Supreme Court said:

> **Numerous cases accord a qualified privilege to reports, charges and accusations, and investigations made by committees and religious organizations for the advancement of mutual interests of the parties to the communication. . . . See extensive annotations in 63 A. L. R. 649. No minister can expect that the question of whether**

***Mr. Street is at present a member of the law firm of Leonard, Street & Deinard, Minneapolis, Minnesota.**

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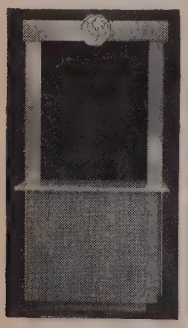

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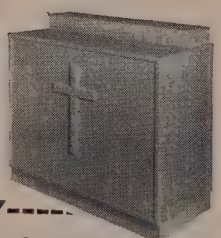

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he measures up to the standards of behavior demanded by his parishioners and church superiors might not be investigated by committees of his church—especially when he has made serious charges against a church superior. Nor can a minister expect that the result of such investigation will not be published in the official paper of his church.

Resume of Other Decisions

Atlantic 63 American Law Reports (649-658) summarizes many appellate court decisions concerning the extent to which various communications respecting church matters have been declared to be privileged. It is noteworthy that most of the cases are very old, some of them more than one hundred years old. To the writer it is significant that during that time the courts have firmly established the right to adversely criticize the conduct of one's pastor, fellow pastor or fellow congregationalist if he does so in good faith, although the charges may prove to have been groundless. Yet as the right has become so established, the law reports show that suits of this kind have diminished rather than increased.

We select from the A. L. R. annotations these case references:

In 1872 the Indiana Supreme Court decided that a pastor did not render himself liable for what he said at a session of elders in the investigation of a charge that a member was unchaste, it being found that he acted in good faith and without malice. (40 Ind. 562)

In a case before the Massachusetts Supreme Judicial Court in 1850 (5 Cush. 412), a member had been excommunicated by vote of disciplinary authorities. The following Sunday the minister read from the pulpit the resolution of excommunication. The court rejected argument that because the member ceased to be such when excommunicated the minister was not protected by the legal doctrine of qualified privilege to censure a member in good faith. The court said that the reading of the resolution was an integral part of the excommunication.

In 1899 the Michigan Supreme Court decided that, at a conference, a statement of reasons why the speaker was opposed to the election by the conference of a nominee for election as trustee was qualifiedly privileged. (79 N. W. 191)

In 1900 the Texas Court of Civil Appeals reached a similar conclusion when an accredited delegate to a denominational convention challenged in writing the right of another to be seated as delegate because of alleged misconduct. That the challenge was reported in a church newspaper did not alter the case. (55 S. W. 805)

In 1896 the appellate division of the New York Supreme Court treated as privileged the act of a church trustee in showing to his cotrustees and a member, a solicited letter concerning the pastor from the clerk of another church that the pastor had served. (42 N. Y. Supp. 626)

According to a decision by the Minnesota Supreme Court (1919), entry on the minutes of a religious corporation's meeting that motion had been made to file charges of misconduct against the dean of a college operated by the corporation was qualifiedly privileged. (171 N. W. 302)

The Missouri Supreme Court decided (1883) that publication to a congregation from the pulpit of a resolution of excommunication was nonetheless privileged because there were in the congregation persons not members of the church. (49 Am. Rep. 239). A similar decision was rendered by the Massachusetts Supreme Judicial Court in 1850. (5 Cush. 412)

Church Giving Reaches Record Peak

An all-time record for giving by U. S. Protestant and Orthodox church people was set in 1957. A total of $2,206,593,817 was given for all purposes according to a survey recently completed by the Department of Stewardship and Benevolence of the National Council of Churches. An increase of $165 million over 1956 included gifts for congregational operations, benevolences, home and foreign missions, and relief work overseas.

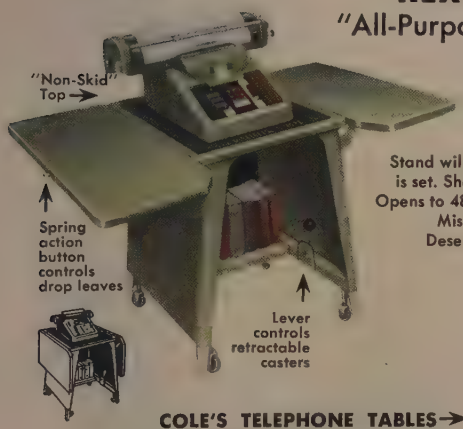
Queried were 52 church bodies of which 41 reported comparable figures, reports T. K. Thompson, director of the department. He pointed out that 33 are constituent communions of the National Council. What is also believed to be a record, said Mr. Thompson, is that 20.1 per cent of this total was given for benevolences. Gifts for foreign missions in 1957 represented an increase from $59 million to $64 million, he said, a gain of about 5 per cent.

The highest per capita giving once again was made by the Seventh-day Adventists with $160 and a membership of 291,567. The United Brethren in Christ, with a membership of 19,459, came second with an average $118.96 apiece. The report is the 38th of an annual series begun by the United Stewardship Council which became the Department of Stewardship and Benevolence when the National Council was organized in 1950.

stand or work bench. Perfect for students. Opens up to 39¼" x 17". Center drawer for supplies and shelf for books. Rolls smoothly on quality casters. Heavy gauge steel. Olive Green or Cole Gray.

No. 759.....**$11.95**
Shpg. Wt. 25 lbs.

HEAVYWEIGHT "All-Purpose" STAND



Protection for costly office machines. Cannot tip or tilt. Casters retractable at flip of a lever. Stand will not move when lever is set. Shelf for personal items. Opens to 48½" x 25" x 26" high. Mist Green, Olive Green, Desert Sand or Cole Gray.

No. 779
$46.75
Shpg. Wt. 66 lbs.

COLE'S TELEPHONE TABLES→

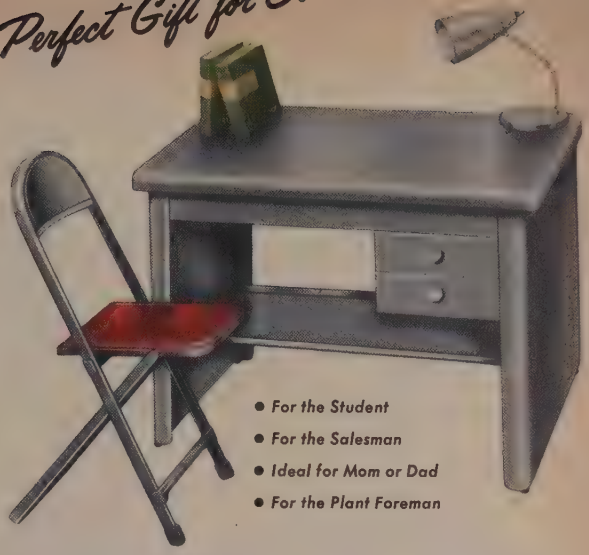
Complete with secret vault and full suspension letter file both protected by an outer door under lock and key. Linoleum top trimmed with aluminum. Desk high. Mist Green, Olive Green, Desert Sand or Cole Gray.
No. 20X.....**$59.95**
Shpg. Wt. 79 lbs.

Same as above but without file or vault
No. 10X.....**$49.95**
Shpg. Wt. 63 lbs.

Grained Walnut, Mahogany, Knotty Pine $12.50 add'l.

Prices slightly higher in Texas, Colorado, and West of the Rockies

Perfect Gift for S...



- *For the Student*
- *For the Salesman*
- *Ideal for Mom or Dad*
- *For the Plant Foreman*

Complete "Office Set" for $34.50!

STEEL DESK.....A beautifully designed Cole Steel Desk with two drawers for stationery and supplies. Gray baked enamel finish.

DESK CHAIR.....A Matching Cole Steel Desk Chair . . . folds away out of sight. Comfortably upholstered seat, lifetime fabric.

DESK LAMP.....A dramatic desk lamp, approved by Underwriters Laboratory with specially designed diffuser shade.

DICTIONARY.....Edited for home, school and office. Complete, 574 pages.

ENCYCLOPEDIA..12,500 informative articles, 1,000,000 words, 576 pages.

YOU GET ALL THE ABOVE for ONLY.....**$34.50**
Shpg. Wt. 58 lbs. Order No. 275-BK

Read what these reporters say . . .

QUENTIN REYNOLDS
"I've tried them all,
American and foreign.
It's a Cole Portable for me
. . . it's lighter, faster, cleaner"

KENNETH BANGHART
"Split seconds are important. For speed and accuracy I depend on my Cole Portable."

The '1959'
COLE PORTABLE

These experts have chosen Cole above all other typewriters only because Cole has all the features they demand in a portable. Lightweight, streamlined and rugged, will stand up after years of hard use. IDEAL FOR STUDENTS. Gives precision office performance for the entire family... no wonder everybody from Alaska to Zanzibar is raving about the 1959 Cole Portable. Dollar-for-dollar the greatest value in typewriter history.

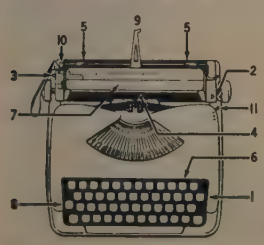
YOUR CHOICE OF 3 TYPE STYLES ...Pica...Elite...Imperial

No. 275-TYBO **$94.50** Plus Tax

Cole Gray, Mist Green or Desert Sand with matching carrying case.

FREE *Order a Cole Portable and receive absolutely free the complete "Office Set" shown on top right of page.*

Cole . . . feature for feature your greatest value!



1. "Whisper-touch"
2. End-of-page indicator
3. Carriage lock
4. Card and label holder
5. Quick set margins
6. Non-glare keyboard
7. Erasure table
8. Speed keys
9. Paper support
10. Three space settings
11. Stencil cutter
12. 2-Color ribbon

YOUR NEAREST AUTHORIZED COLE DEALER IS LISTED OPPOSITE PAGE A8

Cole's LINE OF MODERN STEEL DESKS

Improves efficiency by creating a pleasant office atmosphere. Smartly styled to meet the most discriminating taste. Constructed of heavy furniture steel. Beautifully covered with top grade linoleum trimmed with aluminum.

The "Executive"

Smart in appearance, beautifully styled. Pays for itself by increasing work output. Drawers ride smoothly and easily on nylon glides, can't warp. Fire. resistant steel.

ADJUSTABLE "FLOOR LEVELING" GLIDES

LOCK ON CENTER DRAWER LOCKS ALL DRAWERS

No. 1700 ST — 1 letter drawer, 4 box drawers, 1 center drawer (56" x 25¼").....**$165.00**
No. 1701 ST — 2 letter drawers, 2 box drawers, 1 center drawer (56" x 25¼").....**165.00**
Shpg. Wt. 246 lbs.
No. 1702 ST — 1 letter drawer, 4 box drawers, 1 center drawer (61" x 31").....**$175.00**
No. 1703 ST — 2 letter drawers, 2 box drawers, 1 center drawer (61" x 31").....**175.00**
Shpg. Wt. 311 lbs.

TYPEWRITER LOCKS SAFELY AWAY WHEN NOT IN USE

The "Secretarial"

Equipped with Cole's sound-insulated retractable platform. Designed for faster, smoother, quieter typing. Linoleum top with aluminum edging. Typewriter pedestal on left (as illus.) or right.

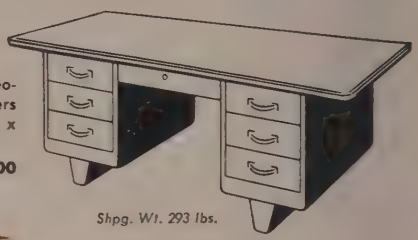
No. 1745 ST — 3 box drawers with reference slide (56" x 31").....**$195.00**
Shpg. Wt. 298 lbs
No. 1746 ST — 3 box drawers with reference slide (61" x 31").....**$205.00**
Shpg. Wt. 312 lbs

Above with 1 letter drawer and 1 box drawer instead of 3 box drawers, add 2D to number.

"CONFERENCE" DESK →

Roomy overhang, seats 8 to 10 people. 2 letter drawers, 2 box drawers and a center drawer, 70" w. x 34" d. Adjustable height.

No. 1704 ST **$215.00**



Shpg. Wt. 293 lbs.

AUTOMATIC LOCKING DEVICE . . .
All desks equipped with center drawer lock which automatically locks all drawers

STEEL DESK TOPS — LINOLEUM COVERED . . .
In matching or contrasting shades

DECORATOR COLORS . . .
Mist Green, Olive Green, Desert Sand or Cole Gray baked enamel finish

SPECIFY PREFERENCE, LEFT OR RIGHT DRAWER PEDESTAL

←*"Jr. Executive"*

For use where space is at a premium. Drawer pedestal with arm rest on left (as illustrated) or right. Lock on center drawer automatically locks all drawers. 43" x 25".

No. 1707 ST
1 letter, 1 box, 1 center drawer....**$149.50**
No. 1708 ST
3 box drawers, 1 center drawer....**$149.50**
Shpg. Wt. 188 lbs.

←MATCHING CREDENZA

Contains 2 storage cabinets with sliding tambour doors that roll out of sight. Lock and key. 65" w, 29" h, 19¼" d.

No. 3712 .....**$172.50**
Wt. 183 lbs.

MATCHING TABLES

Use alongside Cole's Modern Desks. Steel top, linoleum covered, aluminum trim. 29" high.

No.	W.	D.	Price	Wt.
1714.....	40"	19¼"	**$61.00**	68 lbs.
1715.....	40"	26⅜"	**79.50**	96 lbs.
1716.....	58"	26⅜"	**99.00**	99 lbs.
1717.....	63½"	26⅜"	**105.00**	106 lbs.
1734.....	70"	34"	**127.00**	120 lbs.

←*The "President"*

Ample overhang enables conferences of from eight to ten people. Contains two full suspension letter file drawers with compressors, two box drawers and a center drawer. Automatic lock for all drawers. Size of top: 78" x 40".

No. 1744 LT **$280.00**
Shpg. Wt. 365 lbs.

Prices slightly higher in Texas, Colorado, and West of the Rockies

YOUR NEAREST AUTHORIZED COLE DEALER IS LISTED OPPOSITE PAGE A8

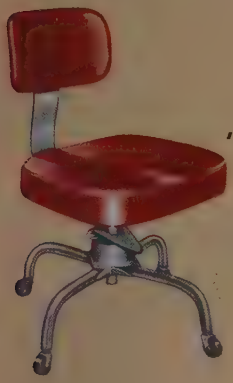
Used in factories to increase production. Ideal for telephone operators. Designed for comfort. Soft rubber seat. Height and seat adjustment. Self aligning back rest. Brown, Green, Blue, Gray only.

No.	Seat Height	Price	Wt.
2818	from 22" to 30"	$29.95	29 lbs.
2819	from 26" to 34"	32.50	32 lbs.

Give your office a "New Look". Brushed aluminum frame. "No-sag" spring seat. DuPont's "Fabrilite" upholstery. *12 exciting colors. Seat: 16½" x 15½".

No. 2600.....$44.50
Shpg. Wt. 19 lbs.

As above with steel instead of aluminum frame
No. 2616.....$29.95
Shpg. Wt. 24 lbs.



"STENO" Chair

New, colorful chairs at an exceptionally low cost. Corrects improper posture, reduces office fatigue. Fingertip controls. Bonded rubber seat. Adjustable seat height, smooth rolling casters. 16½" x 13½". Brown, Green, Wine or Gray only.

No. 2815.....$23.50
Shpg. Wt. 24 lbs.

"SALESMAN'S" Chair

Exciting and colorful. Matching steel frames harmonize with DuPont's "Fabrilite". *12 exciting colors. "No-sag" springs. Seat size: 19"x17".

No. 2626.....$49.00
Shpg. Wt. 32 lbs.

As above with aluminum instead of steel frame
No. 2610.....$62.50
Shpg. Wt. 25 lbs.

Cole's MODERN OFFICE CHAIRS

Cole chairs are scientifically designed for the utmost in comfort. Will correct improper posture, eliminating office fatigue. "No-sag" spring seats covered with DuPont's "Fabrilite". Will not stain, crack or peel.

Cole's STEEL FOLDING CHAIRS

Used in waiting rooms, libraries, funeral homes, gymnasiums, cafeterias and church auditoriums. Green, Gray or Beige.

Ⓐ Heavy duty folding chair. Cross brace support for extra protection. Rubber leg protectors.
No. 2821 $4.95 ea. (4 to carton)
Less than 4, add $1.00 each Shpg. Wt. 48 lbs.

Ⓑ Steel folding chair. Rubber protectors will not slip or mar floors. Seat size: 16" x 16".
No. 2820 $6.95 ea. (4 to carton)
Less than 4, add $1.00 each Shpg. Wt. 50 lbs.

Ⓒ Auditorium chair with the "Tablet-Arm". Seat to match. Fold flat and nest for easy storage. Rubber protectors prevent slipping.
No. 2824 $13.95 ea. (2 to carton)
Less than 2, add $1.00 each. Shpg. Wt. 80 lbs.

Same as above but without "Tablet-Arm"
No. 2827 $8.95 ea. (4 to carton)
Less than 4, add $1.00 each. Wt. 50 lbs.

"SECRETARY" CHAIR →

Adjusts 5 ways. All nylon bearings. Rubber seat. Brushed aluminum frame. DuPont's "Fabrilite" in *12 exciting colors. Seat: 16¾" x 14".

No. 2810
$35.50
Shpg. Wt. 33 lbs.

Same as above but with steel band back support instead of aluminum frame.

No. 2810RS
$29.95
Shpg. Wt. 35 lbs.

12* EXCITING COLORS

Unless specified otherwise, Cole chairs are available in DuPont's "Fabrilite" in Granite Gray Oak Leaf Green . . . Brown Saddle Tan . . . Yellow Terra Cotta Wine . . . Sapphire Blue Coral . . . Apple Green Dark Green . . . Russet.

Steel Chair Frames . . . Cole steel chair frames in Mist Green, Olive Green, Desert Sand, Cole Gray or aluminum finish.

←Junior "EXECUTIVE" Chair

Improves office appearance. "No-sag" springs. Fingertip controls, adjustable tension and height. Rugged steel frame. Ball-bearing casters. Seat size: 19½" x 17½". *12 exciting colors.

No. 2825.....$59.50
Shpg. Wt. 45 lbs.

"EXECUTIVE" Chair

Same as above but brushed aluminum frame instead of steel frame.
No. 2550.....$89.95
Shpg. Wt. 42 lbs.

Prices slightly higher in Texas, Colorado, and West of the Rockies

YOUR NEAREST AUTHORIZED COLE DEALER IS LISTED OPPOSITE PAGE A8

IMPERIAL

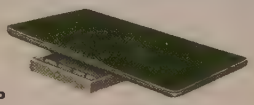
MODULAR STEEL DESKS

Illustrated on this page are modular units to meet every possible office need. Designed for easy changing as your requirements change. No special tools necessary. Desk tops fit snugly over pedestal units. Storage cases are equipped with tambour doors that roll out of sight upon opening. Adjustable shelves. Smooth gliding letter drawers with suspension arms. Heavy steel.

3 box drawers, arm rest and center drawer plus a sliding tambour door storage cabinet under lock and key. Desk top (left) 59" w, 29" h, 26⅜" d. Desk top (right) 65" w, 29" h, 19¼" d.

No. 3625.....**$269.00**
Shpg. Wt. 378 lbs.

MAKE YOUR OWN LAYOUT—SUIT YOUR OWN NEEDS

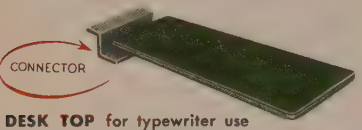


DESK TOP
with center drawer plus lock and key

No.	Length	Depth	Price
35TDS	35"	26⅜"	$45.00
41TD	41"	26⅜"	51.00
59TD	59"	26⅜"	59.00
63TD	63½"	26⅜"	64.25
70TD	70"	34"	89.00

DESK TOP without drawer

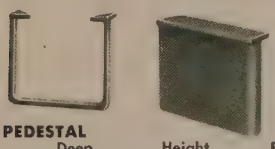
No.	Length	Depth	Price
35T	35"	26⅜"	$31.00
41T	41"	26⅜"	34.00
59T	59"	26⅜"	42.00
63T	63½"	26⅜"	46.00
70T	70"	34"	69.50



DESK TOP for typewriter use

No.	Length	Depth	Price
35-TS	35"	19¼"	$29.95
41-TS	41"	19¼"	31.00
59-TS	59"	19¼"	37.00
63-TS	63½"	19¼"	43.50
94-TS	94"	19¼"	99.75

Connector for above Desk Tops.....3.00



OPEN PEDESTAL

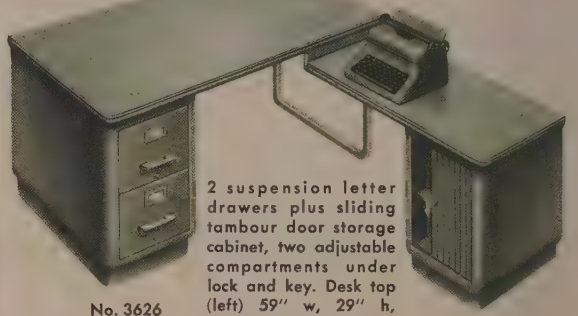
No.	Deep	Height	Price
A	17"	Typewriter Desk	$12.50
B	17"	Regular Desk	12.50
C	24"	Typewriter Desk	13.50
D	24"	Regular Desk	13.50

CLOSED PEDESTAL

No.	Deep	Height	Price
E	17"	Typewriter Desk	17.50
F	17"	Regular Desk	18.50
G	24"	Typewriter Desk	19.50
H	24"	Regular Desk	24.50

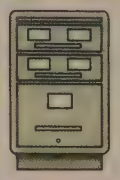
THREE BOX DRAWERS
24" deep unit features a sliding shelf and stationery tray. 16" wide.

No.	High	Deep	Price
3300	28"	24"	$87.00
As above with lock			97.00
3301	26"	17"	67.75
As above with lock			77.75
3301b	28"	17"	75.00
As above with lock			85.00



2 suspension letter drawers plus sliding tambour door storage cabinet, two adjustable compartments under lock and key. Desk top (left) 59" w, 29" h, 26⅜" d. Desk top (right) 41" w, 26⅜" h, 19¼" d.

No. 3626
$189.50
Shpg. Wt. 247 lbs.



CARD AND LETTER FILE
plus sliding shelf. 16" wide.

No.	High	Deep	Price
3321	28"	24"	$79.75
As above with lock			89.75
3321-17	28"	17"	72.50
As above with lock			82.50

STORAGE CABINET
16" wide.
Featuring sliding tambour doors.

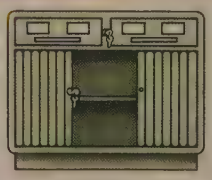
No.	High	Deep	Price
3200	28"	24"	$43.50
3201	26"	17"	37.50
3201b	28"	17"	42.50

TWO DRAWER FILE
16" wide.

No.	High	Deep	Price
3202	28"	24"	$64.00
As above with lock			74.00
3202-17	28"	17"	57.00
As above with lock			67.00

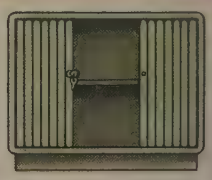
SHELF UNIT 30½" wide
Two adjustable compartments. Beautiful rounded corners.

No.	High	Deep	Price
3208	28"	17"	$49.00
3207	26"	17"	42.50



BOX DRAWER & STORAGE CABINET
Tambour doors with lock and key. Box drawers for 3x5 or 4x6 cards and storage cabinet. 30½" wide.

No.	High	Deep	Price
3210	28"	17"	$78.00



STORAGE CABINET 30½" wide.
Featuring sliding tambour doors. Adjustable compartments.

No.	High	Deep	Price
3212	28"	17"	$64.00
3211	26"	17"	57.50

DECORATOR COLORS — All above units available in Mist Green, Cole Gray or Desert Sand.
STEEL DESK TOPS — LINOLEUM COVERED Available in matching or contrasting shades.

Cole's
"SALESMAN'S" DESK

Designed for use where space is at a premium. Has 4 roomy drawers, an arm rest and a private compartment under lock and key. Perfect for receptionists. Ideal for students. Improves their homework. Desk high, 40" wide, 18" deep. Constructed of heavy gauge furniture steel. Will last a lifetime. Beautifully finished in Cole Gray or Olive Green baked enamel.

No. 756.....**$44.95**
Shpg. Wt. 81 lbs.

WRITE FOR
FREE
COLE CATALOG

Yours for the asking. 72 pages beautifully illustrated in full color. Features complete Cole selection of Modern Office Equipment and Furniture including office cabinets, desks, chairs, modular units, shelving units, storage cabinets, office partitions, safes, etc.

Prices slightly higher in Texas, Colorado, and West of the Rockies

YOUR NEAREST AUTHORIZED COLE DEALER IS LISTED OPPOSITE PAGE A8

COLE'S

Custom Made

STEEL DESKS and CREDENZAS

Save valuable office space.
Custom made for your particular need.
Desks designed to increase work output. Select the unit best suited for the job.

NEW COLORS . . .
Mist Green, Olive Green, Desert Sand or Cole Gray baked enamel finish at no extra cost.

STEEL DESK TOPS — LINOLEUM COVERED
Available in matching or contrasting shades.

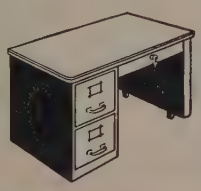
No. 1712
$122.00
Shpg. Wt. 183 lbs.

The perfect desk companion. Two sliding door storage cabinets under lock and key. Heavy steel top, linoleum covered. 63½" w, 29" h, 19¼" d.

LARGER UNIT—Three sliding door cabinets instead of two. Size: 94" wide, 29" high, 19¼" deep.
Shpg. Wt. 276 lbs. No. 1735 .....**$205.00**

No. 1718
$115.00
Shpg. Wt. 153 lbs.

Smart in appearance. Has a full depth, suspension, letter size drawer. 2 drawers for 3 x 5 or 4 x 6 cards (7200 cap.). An arm rest plus a center drawer with lock. Heavy steel. 34" wide, 29" high, 26⅜" deep.
No. 1718 .....**$115.00**
Same as above — 40" wide instead of 34".
Shpg. Wt. 148 lbs. No. 1709 .....**$119.50**

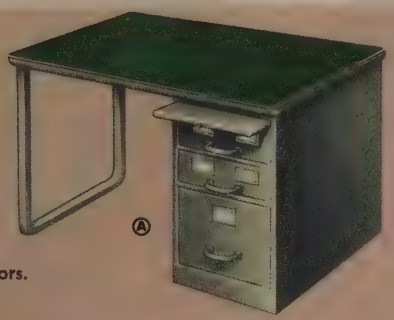


Will enhance the beauty of your office. Two letter drawers plus a center drawer with lock and key. 34" w, 29" h, 26⅜" d.
No. 1719 .....**$105.00**
Shpg. Wt. 147 lbs.
Same as above but 40" wide.
No. 1710 .....**$112.00**
Shpg. Wt. 153 lbs.

Space Saving

STEEL DESK UNITS

Improves office efficiency and increases work space. Letter drawers are equipped with full suspension arms and spring compressors. Heavy steel, aluminum trimmed linoleum top.



COLORS . . .
Mist Green,
Olive Green,
Desert Sand or Cole Gray.

✻ DESKS "A", "B" and "C" ALSO MADE IN THESE SIZES

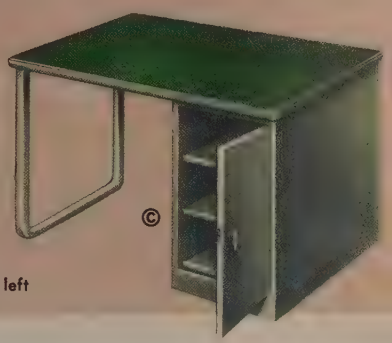
Add this key letter to item number	FOR SIZES LISTED BELOW W.	H.	D.	Addition to price shown under illustration
A	34"	29"	26⅜"	$ 7.50
B	40"	29"	19¼"	4.00
C	40"	29"	26⅜"	11.75
D	58"	29"	19¼"	10.00
E	58"	29"	26⅜"	20.00
F	63½"	29"	26⅜"	24.50

When ordering, place key letter (showing size desired) after desk number. No arm rest in 19¼" deep desks.

Ⓐ One letter drawer, two drawers for 3 x 5 or 4 x 6 cards (7200 cap.). 34" x 29" x 19¼".
No. 1721X **$80.00** *Shpg. Wt. 108 lbs.*
Above with plunger-type lock....**$9.00** add'l.

Ⓑ Two full suspension letter drawers. Heavy steel. Size: 34" wide, 29" high, 19¼" deep.
No. 1721 **$69.95** *Shpg. Wt. 102 lbs.*
With lock for both drawers ....**$4.95** add'l.

Ⓒ Storage cabinet under lock and key. Three compartments. 34" w, 29" h, 19¼" d.
No. 1725 **$59.95** *Shpg. Wt. 87 lbs.*



✻ **OTHER SIZES AVAILABLE** See listing at left

COLE'S IMPERIAL COUNTER HEIGHT INSTALLATIONS

Safety cabinet installations with sliding tambour doors that roll out of sight upon opening. Adds considerably to office decor. Ideal for the executive who wants his work papers or books hidden from view. Heavy gauge steel. Inside shelves are 25" wide, 15¼" deep, adjustable on 2" centers. Lock and key.

STEEL COUNTER TOPS — LINOLEUM COVERED
Available in matching or contrasting shades

EXCITING COLORS . . .
Mist Green, Olive Green, Desert Sand or Cole Gray.

	W.	H.	D.	WITH COUNTER TOP No.	Price	WITHOUT COUNTER TOP No.	Price
2 CABINET UNIT	63½"	38¼"	19½"	3602T	$214.00	3602	$138.00
3 CABINET UNIT	7¾ ft.	38¼"	19½"	3603T	349.50	3603	207.00
4 CABINET UNIT	10⅓ ft.	38¼"	19½"	3604T	436.00	3604	276.00
5 CABINET UNIT	13 ft.	38¼"	19½"	3605T	519.00	3605	345.00

Prices slightly higher in Texas, Colorado, and West of the Rockies

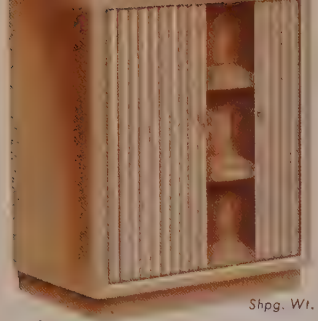
Safeguard YOUR VALUABLES AND VITAL PAPERS

Protects important papers. A dial lock secret vault, (only you know the combination). Plus three letter files. 14⅞" w, 52¼" h, 26⅝" d. Heavy gauge steel. Mist Green, Olive Green, Desert Sand or Cole Gray baked enamel finish.

No. 2004D
$74.50
Shpg. Wt. 135 lbs.
With plunger lock
No. 2004DL
$84.50

DESK HEIGHT
One letter drawer plus secret vault. Desk high, 14⅞" wide, 24" deep.
No. 2002D
$55.00
Shpg. Wt. 67 lbs.
With plunger lock
No. 2002DL
$60.45

YOUR NEAREST AUTHORIZED COLE DEALER IS LISTED OPPOSITE PAGE A8



IMPERIAL CABINETS

A new concept in dramatic executive office furniture. Smartly styled steel safety cabinet with sliding tambour doors that roll out of sight upon opening. Three adjustable compartments with lock and key. 30½" wide, 37½" high, 17" deep. Mist Green, Olive Green, Desert Sand or Cole Gray baked enamel.

Shpg. Wt. 104 lbs.

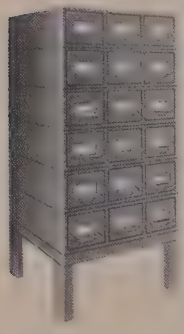
No. 3349-L $69.00

As above but without doors
No. 3349-S $55.00

Cole's STEEL BOOKCASES

Constructed of heavy steel, electrically welded throughout. Designed for many uses. Keeps supplies, catalogs and printed matter neat and orderly. Four adjustable compartments. 30½" wide, 37½" high, 17" deep. Mist Green, Olive Green, Desert Sand or Cole Gray.
No. 349-S $33.25
Shpg. Wt. 73 lbs.

DESK HEIGHT BOOKCASE
Same as above but 28" high, with two adjustable compartments.
No. 208 .....$26.50
Shpg. Wt. 57 lbs.

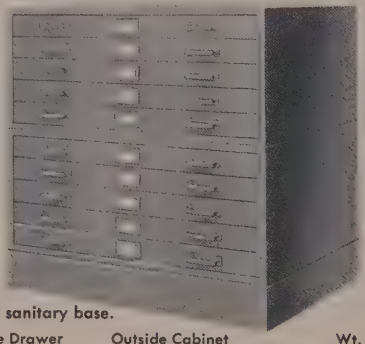


"MAILING LIST" CABINETS

Designed for card record systems. Heavy steel. 52¼" h, 16" d. Olive Green or Gray.

18 Drawer Units
(Height of a 4 drawer file) 28,800 capacity

No.	Card Size	W.	Price	Wt. lbs.
6-3353	3x5	18¾"	$86.50	120
6-3463	4x6	21¾"	115.50	137
6-3583	5x8	27¾"	138.00	175
6-3693	6x9	30½"	186.00	205
6-3373	Tabulating Card	26⅞"	165.00	162



Cole's BLUEPRINT CABINETS

Heavy gauge steel units. Smooth gliding drawers on ball-bearing rollers. Rear hood and lift compressor in front protects contents. Units can be added and interlocked. Olive Green or Gray.

Illustrated above, two 5 drawer units on a sanitary base.

No.	Inside Drawer W.	H.	D.	Outside Cabinet W.	H.	D.	Price	Wt. lbs.
4030	37"	2¼"	25"	40⅜"	15¾"	28⅜"	$99.75	169
30-B	Base for above cabinet, 7½" high..						17.50	24
4332	43"	2¼"	32"	46⅜"	15¾"	35⅜"	132.00	251
433-B	Base for above cabinet, 7½" high..						19.50	28
5038	50"	2¼"	38"	53⅜"	15¾"	41⅜"	160.00	309
538-B	Base for above cabinet, 7½" high..						23.00	31

KEY LOCK controlling all Five drawers.....15.00 add'l.

"SAMPLE" CABINET Olive Green or Gray. Smooth gliding, bail suspension steel drawers, for materials up to 19" x 24" without folding.

11 DRAWERS .....No. 1924.....$79.00

INSIDE DRAWER W.	H.	D.	CABINET SIZE W.	H.	D.	Shpg. Wt.
24⅝"	2⅜"	19½"	27¾"	37½"	20¼"	157 lbs.

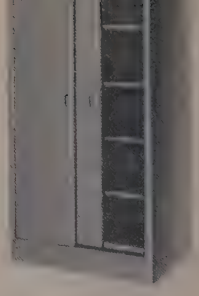
10 DRAWERS .....No. 1722.....$77.50

INSIDE DRAWER W.	H.	D.	CABINET SIZE W.	H.	D.	Shpg. Wt.
22⅞"	3"	17½"	25⅝"	37½"	18¼"	128 lbs.

For use in close quarters. No swinging doors to block aisles. Large and roomy. Constructed of heavy gauge steel. Five adjustable compartments. Equipped with lock and key. 76" high, 36" wide, 19¾" deep. Olive Green or Cole Gray.
No. 7636L $81.45
Shpg. Wt. 170 lbs.

Same as above but without lock
No. 7636 .....$74.95

COUNTER HEIGHT
As above but 40" h, 30" w, 26⅜" deep. Two shelves.
No. 800-SL
$59.00
Shpg. Wt. 115 lbs.



←"Safe-Type" STORAGE CABINET

A fine addition to any office. Easily assembled. Heavy gauge steel and protected by strong doors equipped with a two-way locking device controlled by a paracentric lock. 76" high, 36" wide, 18½" deep. Olive Green or Gray.
No. 76 .....$69.50
Shpg. Wt. 160 lbs.

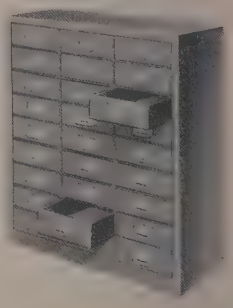
DECORATOR SHADES: Above cabinets are available in Mist Green or Desert Sand .....$20.00 add'l.

27 DRAWER CABINETS→

Saves money by protecting important matter. Ideal for cancelled checks, catalogs, office forms, cuts, photographs. Heavy steel, Olive Green or Gray.

DIVIDER PARTITIONS: Partitions as illus. available. A set divides drawer in 3 parts.

For use with Cabinet No.			Price Per Set
2712	Horizontal ....No. 55	Vertical ....No. 66	$ .95
2716	Horizontal ....No. 655	Vertical ....No. 666	.95
2414	Horizontal ....No. 455	Vertical ....No. 466	1.60



27 DRAWER CABINET PRICES

No.	Am't of Dr'ws.	Size	Inside Drawers W.	H.	D.	Outside Cabinet W.	H.	D.	Price	Shpg. Wt.
2712	27	Letter Size	9"	3½"	12"	30½"	37½"	13"	$47.95	99 lbs.
2716	27	Legal Size	9"	3½"	16"	30½"	37½"	17"	56.95	113 lbs.
2414	14	Cancelled Check	10¼"	4½"	24"	23½"	37½"	25"	89.00	128 lbs.
2773	27	Tabulating Card	7⅝"	3⅜"	24"	26¼"	37½"	25"	115.00	168 lbs.

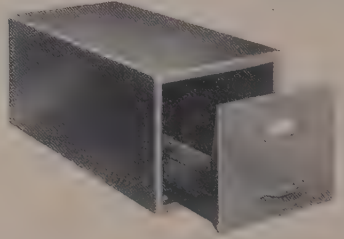
LOCK which will lock all drawers of above cabinets.....$11.00 add'l.

"SAFETY" CABINET

Keeps your office supplies and printed matter under lock and key. Will pay for itself by preventing pilferage. Olive Green or Cole Gray.

TWO DOOR CABINETS
Two adjustable shelves. 30½" x 37½" x 17".
Shpg. Wt. 78 lbs. No. 349L $45.00
Two welded shelves. 24" x 37½" x 17".
Shpg. Wt. 60 lbs. No. 471 $34.75
DECORATOR SHADES: Above cabinets in Mist Green or Desert Sand .....$15.00 add'l.

COUNTER HEIGHT CABINETS
One door, 3 adj. shelves. 14⅞" x 40" x 26⅜".
Shpg. Wt. 70 lbs. No. 402 $32.50
DECORATOR SHADES: Above in Mist Green or Desert Sand .....$15.00 add'l.
Two doors, 3 adj. shelves. 30" x 40" x 26⅜".
Shpg. Wt. 115 lbs. No. 800 $59.00
DECORATOR SHADES: Above in Mist Green or Desert Sand .....$20.00 add'l.



STEEL TRANSFER CASES

Priced so low you now can afford to use steel files instead of cardboard. Heavy gauge steel, electrically welded throughout. Equipped with convenient card holder and wide steel handle. Extra heavy reinforced channels. Files can be interlocked into solid batteries. Olive Green or Cole Gray.

No.	Size	INSIDE DIMENSIONS Wide	High	Deep	Packed Singly	Shpg. Wt.	Packed 2 to a carton	Shpg. Wt.
112	Letter	12¼"	10½"	23½"	$9.95 ea.	21 lbs.	$9.75 ea.	40 lbs.
115	Legal	15¼"	10½"	23½"	11.75 ea.	23 lbs.	11.55 ea.	47 lbs.
110	Check	10¼"	4½"	23½"	9.20 ea.	14 lbs.	8.95 ea.	28 lbs.
With smooth gliding ball-bearing rollers . . .								
1200	Letter	12¼"	10½"	23½"	11.15 ea.	20 lbs.	10.85 ea.	41 lbs.
1500	Legal	15¼"	10½"	23½"	13.95 ea.	23 lbs.	13.65 ea.	47 lbs.

Prices slightly higher in Texas, Colorado, and West of the Rockies

YOUR NEAREST AUTHORIZED COLE DEALER IS LISTED OPPOSITE PAGE A8

cret vault plus storage space under lock and key. 30½" x 37½" x 17".
No. 1473.....**$56.95**
Shpg. Wt. 108 lbs.
Above with plunger type lock
No. 1473PL.....**$64.45**

LEGAL SIZE with legal instead of letter size drawers.
No. 1873.....**$64.95**
Shpg. Wt. 114 lbs.
Above with plunger type lock
No. 1873PL.....**$72.45**

"EXECUTIVE" FILE →
Two full suspension letter files, 2 drawers for 3x5 or 4x6 cards (6400 cap.), secret vault plus storager, lock and key, 30½" x 37½" x 17".
No. 1478.....**$62.75**
Shpg. Wt. 119 lbs.
Above with plunger type lock
No. 1478PL.....**$70.25**

LEGAL SIZE . . . with legal instead of letter size drawers
No. 1878.....**$69.95**
Shpg. Wt. 125 lbs.
Above with plunger type lock
No. 1878PL.....**$77.45**

"MERCHANT'S" FILE
Two full suspension letter files, drawer for 3x5 or 4x6 cards (3200 cap.), plus a secret vault and two adjustable storage compartments both protected by an outer door under lock and key. 30½" x 32" x 17".
No. 1370.....**$52.25**
Shpg. Wt. 99 lbs.
Above with plunger type lock
No. 1370PL.....**$59.75**

COLORS: Above files available in Mist Green, Olive Green, Desert Sand or Cole Gray.

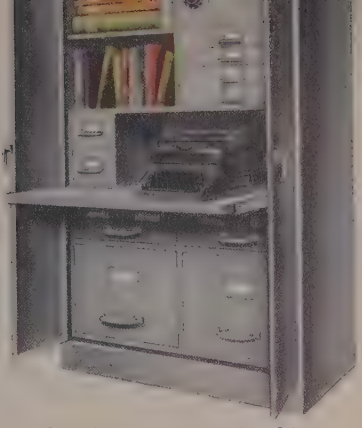
FULL SUSPENSION

"MODERN" FILE
Three letter files, 2 drawers for 3x5 or 4x6 cards (6400 cap.), secret vault plus storage space under lock and key. 30½" x 51½" x 17". Olive Green or Cole Gray.
No. 991 **$91.75** *Shpg. Wt. 153 lbs.*
Above with plunger type lock
No. 991PL..... **$102.75**

FOUR LETTER DRAWERS *Shpg. Wt. 143 lbs.*
Same as above but with four letter size drawers instead of three (no card drawers).
No. 990.....**$87.95**
Above with plunger type drawer lock
No. 990PL.....**$98.95**

LEGAL SIZE *Shpg. Wt. 154 lbs.*
As above but with four legal instead of letter drawers (no card drawers). 33½" wide.
No. 1090.....**$94.50**
Above with plunger type drawer lock
No. 1090PL.....**$105.50**

DECORATOR SHADES: Above in Mist Green or Desert Sand.....**$15.00** add'l.



Cole's "DESK 'n FILE" cabinet
A retractable desk, a safe for valuables, drawers for checks, files for letters, compartments for books and drawers for index cards. A complete office protected by two doors under lock and key. 32⅜" x 60" x 19". Olive Green or Cole Gray.
Shpg. Wt. 245 lbs. No. 1093 **$119.00**

SPECIFICATIONS	INSIDE DIMENSIONS Wide	High	Deep
Top Vault	16"	8"	16"
Shallow Drawers	13⅜"	2"	16"
Card Drawers	6¼"	4½"	16"
Check Drawers	12½"	4½"	16"
Letter Drawers	12½"	10⅜"	16"

Cole's "FILE VAULT" →
Contains two full suspension letter files, 2 double drawers for 3x5 or 4x6 cards (6400 cap.) also used for leases, contracts or cancelled checks. Plus a dial lock secret vault, doubly protected by outer doors under lock and key. Also has three compartments plus shelf for books or supplies. 32⅜" wide, 60" high, 19" deep. Olive Green or Cole Gray baked enamel finish.
No. 992.....**$105.00**

Shpg. Wt. 195 lbs.

LEGAL SIZE
Similar to above cabinet but with two legal size instead of letter size file drawers. 35⅜" wide, 60" high, 19" deep.
No. 1092
$110.00
Shpg. Wt. 210 lbs.

Prices slightly higher in Texas, Colorado, and West of the Rockies

modern office lamps by **COLE**

CORSAIR—Adjustable arm, 3-way switch, light diffuser. Satin brass, 17" high. Mist Green, Desert Sand or Gray.
No. 14LA.....**$39.95**

WINDSOR — Satin brass, 16" high. Base switch, built-in light diffuser. 15" swivel shade. Mist Green, Desert Sand or Gray.
No. 12LA..... **$27.50**

VARSITY — A dramatic desk lamp, approved by Underwriters Laboratory. Special diffuser shade. Cole Gray only.
No. 5LA..... **$9.95**

IMPERIAL — Shade 11" x 16" of natural Irish linen on white vinyl. Satin brass, 25" high.
No. 7LA.....**$31.50**

MAYFAIR—24½" h, 17" shade.
No. 3LA.....**$22.95**
As above, 18½" high, round column and base. 13" shade.
No. 4LA..... $19.95

REGAL—A 16" high satin brass desk lamp. Base switch. Mist Green, Desert Sand or Gray.
No. 9LA.....**$29.95**

"PRESIDENTS" FILE
No. 475
$76.75
Shpg. Wt. 154 lbs.

Four letter drawers, two drawers for 3x5 or 4x6 cards (6400 cap.), secret vault protected by outer doors. 32½" x 37½" x 19".
No. 475.....**$76.75**

DECORATOR SHADES: Above in Mist Green or Desert Sand.....**$15.00** add'l.

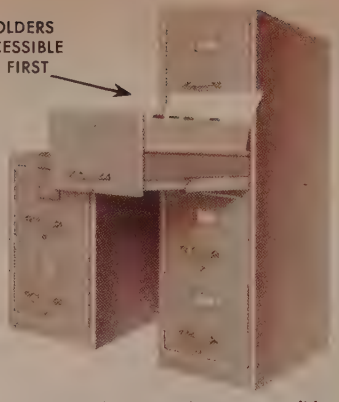
STANDARD COLORS: All above cabinets in Olive Green or Gray at no extra cost.

YOUR NEAREST AUTHORIZED COLE DEALER IS LISTED OPPOSITE PAGE A8

25% more filing capacity. Easy to operate, smooth gliding drawers with spring compressors and guide rods. Heavy gauge steel.

NEW... IMPROVED FULL SUSPENSION

LAST FOLDERS AS ACCESSIBLE AS THE FIRST



Finger touch control causes drawers to glide smoothly and quietly when fully loaded. With safety latches and positive side lock compressors.

a new concept in executive office furniture

Designed for the top executive. Filing cabinets that radiate an assurance of achievement. "Whisper-touch" ball-bearing full suspension. Heavy steel.

TWO DRAWER Desk High

Size	No.	Wide	High	Deep	Price
LETTER	202	14⅞"	28"	24"	$37.50
	Above with lock				42.45
LEGAL	502	17⅞"	28"	24"	42.00
	Above with lock				46.95

THREE DRAWER Counter Height

LETTER	203	14⅞"	40½"	26⅝"	47.95
	Above with lock				56.95
LEGAL	503	17⅞"	40½"	26⅝"	54.25
	Above with lock				63.25

FOUR DRAWER

LETTER	204	14⅞"	52¼"	26⅝"	49.95
	Above with lock				58.95
LEGAL	504	17⅞"	52¼"	26⅝"	59.95
	Above with lock				68.95

FIVE DRAWER Save valuable office space

LETTER	205	14⅞"	60"	26⅝"	69.00
	Above with lock				79.00
LEGAL	505	17⅞"	60"	26⅝"	76.00
	Above with lock				86.00

TWO DRAWER Desk High

Size	No.	Wide	High	Deep	Price
LETTER	1402	14⅞"	28"	24"	$43.00
	Above with lock				47.95
LEGAL	1902	17⅞"	28"	24"	47.50
	Above with lock				52.45

THREE DRAWER Counter Height

LETTER	1403	14⅞"	40½"	26⅝"	51.25
	Above with lock				60.25
LEGAL	1903	17⅞"	40½"	26⅝"	59.25
	Above with lock				68.25

FOUR DRAWER

LETTER	1404	14⅞"	52¼"	26⅝"	59.50
	Above with lock				68.50
LEGAL	1904	17⅞"	52¼"	26⅝"	65.50
	Above with lock				74.50

FIVE DRAWER Saves 25% Floor Space

LETTER	1405	14⅞"	60"	26⅝"	76.50
	Above with lock				86.50
LEGAL	1905	17⅞"	60"	26⅝"	82.50
	Above with lock				92.50

TWO DRAWER Desk High

Size	No.	Wide	High	Deep	Price
LETTER	3202	16"	28"	24"	$64.00
	Above with lock				74.00
LEGAL	3502	19"	28"	24"	69.00
	Above with lock				79.00

THREE DRAWER Counter Height

LETTER	3203	16"	40½"	26⅝"	95.00
	Above with lock				105.00
LEGAL	3503	19"	40½"	26⅝"	99.75
	Above with lock				109.75

FOUR DRAWER

LETTER	3204	16"	52½"	26⅝"	98.00
	Above with lock				108.00
LEGAL	3504	19"	52½"	26⅝"	107.50
	Above with lock				117.50

DECORATOR SHADES: Above files in Mist Green, Olive Green, Desert Sand or Cole Gray.

DECORATOR SHADES:
"Imperial Files" available in Mist Green, Desert Sand or Cole Gray baked enamel finish.

Clean up your office and stockroom NOW!

Cole's STEEL SHELVING UNITS

Heavy gauge steel, yet costs no more than wood. 50% more capacity than standard units. Shelves are adjustable on 2" centers, can be raised or lowered, or more shelves added. Easily assembled. Olive Green or Cole Gray baked enamel finish.

No.	Wide	High	Deep	Compartments in Ea. Unit	ONE UNIT	THREE UNITS	SIX UNITS	Additional Shelves
					— PRICE PER UNIT —			
8712	36"	87"	12"	Six	$43.00	$42.00	$41.00	$3.25 ea.
8718	36"	87"	18"	Five	49.00	48.00	47.00	4.25 ea.
8724	36"	87"	24"	Five	63.50	62.50	61.50	4.95 ea.
9XB	30½"	49"	9⅞"	Four	27.50	27.25	27.00	2.95 ea.
207	30½"	26"	17"	Two	24.95	24.85	24.50	4.00 ea.
4026	30"	40½"	26⅝"	Three	46.95	46.25	45.95	6.95 ea.

Cole's PORTABLE DESK FILES

Upper compartment with lift cover for visible records under lock and key. Full suspension lower file drawer. Swivel casters, spring compressors and guide rods. Olive Green or Cole Gray. 30¾" high.

	Green or Gray	Grained Finishes
LETTER SIZE		
No. 854	$51.00	$61.00
	Shpg. Wt. 77 lbs.	
LEGAL SIZE		
No. 858	$65.00	$75.00

Add'l. lock on bottom drawer..... add $2.95

	LETTER SIZE			LEGAL SIZE		
	Wide	High	Deep	Wide	High	Deep
Upper section	13"	10¾"	24¾"	16"	10¾"	24¾"
File Drawer	12¼"	10½"	24½"	15¼"	10½"	24½"

Cole's "RECORD CARD" FILES

Ideal for important records. A full suspension letter file, two drawers for 3x5, 4x6 cards or cancelled checks. Has a reference slide shelf. Olive Green or Gray, 14⅞" wide.

No.	High	Deep	Price	With Lock	Shpg. Wt.
321	28"	24"	$49.50	$58.50	77 lbs.
321-18	26"	17"	47.50	56.50	57 lbs.
*321-18b	28"	17"	48.50	57.50	61 lbs.

*with base

COUNTER HEIGHT 14⅞" w, 40" h, 26⅝" d. As above with two letter drawers instead of one plus two drawers for 3x5 or 4x6 cards (8000 cap.).

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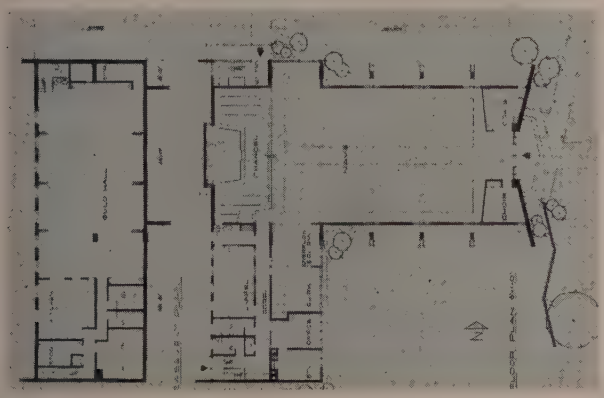
St. Paul's Episcopal Church

Port Huron, Michigan



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MILWAUKEE'S DOWNTOWN CHURCHES

(continued from page 24)

Mr. Reisner realizes that the downtown church serves many who come and go once in a lifetime, thus extending its ministry far beyond the membership statistics.

He is thankful for the type of members in the congregation—"young progressive families. They are leaders in the community and come to this church because they hope it will exert a Christian influence."

Mr. Reisner believes that churches all over the county reflect what the downtown church does.

"Our church, for instance, was the first to start Christmas Eve candlelight services. It pioneered in the Sunday morning "family service," wth Sunday school held the same time as church, helping the Sunday school children to come into greater contact with the church sanctuary."

Mr. Reisner predicts that the children of those members who participate in the family service program will stay with the church longer and attend more regularly than others.

"The First Methodist Church has pioneered in inclusiveness, too," he states. "Indians, Negroes, Japanese, and people of many other races have been taken into the church. The percentage of interracial membership is about the same as the interracial proportion of the city."

This, however, is just a guess. The church rolls include no racial statistics.

"We maintain a free and open pulpit to any legitimate, nonpolitical group," he explains. "It's not up to us to challenge the dogma of other people. It is up to us to serve the public in a religious and moral sense."

The First Methodist Church has been used not only for the communion service of the Methodist North Central Jurisdictional Conference but for a Baptist evangelism rally, healing services, and services of Seventh-day Adventists.

The Milwaukee Ministerial Association holds its monthly meetings there, and the Milwaukee County Council of Churches has used the auditorium. Catholic groups have also met there, and numerous panel discussions at the church have included Catholic priests.

Another innovation of the First Methodist Church is the Lenten series through which prominent clergymen—Preston Bradley, Edward L. R. Elson and Henry Hitt Crane—have been brought to the city.

Across the street, St. James' Episcopal Church also carries on a program for the city as a whole—a deaf class conducted by A. G. Leisman, Episcopal missioner to the deaf; a baby clinic; a vacation Bible school; and a Red Cross unit. Philip Harris recently became rector of this church. *(turn to page 49)*

Why Color in Choir Vestments?

New Ideas for Beauty in Worship

Never before in Christian history has there been such a renewed interest in the rich heritages of the church. Ministers and lay leaders have indicated that there is a real desire in church members to gain a deeper understanding of this background. The Collegiate Cap and Gown Company, one of the leading manufacturers of choir and pulpit apparel, is helping church leaders throughout the country to interpret tradition in the light of modern living.

Choirs have long used uniformity in apparel to conceal individual differences in clothing in order to concentrate people's attention on the music being presented. As black became more and more the accepted color for the clergy, particularly in Protestant churches, the same black apparel was accepted as standard for choral usage. Gradually, however, people and their natural liking for color changed the traditional black for maroon and blue; and later, green, gray, and white.

Now more and more organizations are finding the need for pastel shades of beige, sandalwood, turquoise, rose, coral, and a host of other light tones. The increased use of church symbolism has made people throughout the country aware of this need for pastels, both as a medium for liturgical colors and to blend with them. Too, church sanctuaries often have such a variety of dominant colors in dossal curtains, carpeting, stained glass windows, and walls that pastels alone will blend into the color scheme harmoniously.

Along with the trend for pleasing color and for making participation in church services more cheerful, recent developments in the textile industry have brought about a variety of new fabrics for choir apparel. These new materials surpass the old standards, featuring cool comfort and attractive draping qualities with built-increase resistance. Rayon was the first; and its successor, acetate, has been subject to almost constant improvement. Today's better acetates can be in almost any weight and weave, and can even be dyed while in a liquid state for added color permanence.

The new acetates also permit light, porous weaves for lighter weight and more comfortable choir robes. Today a church may choose from more than one hundred and seventy different shades and more than a dozen fabrics. In one fabric alone twenty-seven different color shades are available, all solution-dyed for color permanence.

In addition to acetate and rayon, other new synthetic fabrics are being developed for choir use. Arnel, featuring resistance to high temperatures and the ability to retain shape and resist creases, is becoming more and more popular. A combination of dacron, particularly white, and fine Egyptian cotton is becoming prevalent for use in choir surplices. Most recent of the developments is a filament-producing process whereby a thread may be blown up to several times its original size without increasing its weight or decreasing its strength. This means that even lighter weight may be achieved while retaining sufficient body for the draping qualities so necessary in choir apparel.

Coupled with the new trends in color and fabrics are the research and development which Collegiate has put into the manufacture of choir apparel. A special department is responsible for such improvements in construction as riveted hooks and eyes to fasten the yokes with no repair ever needed; yoke linings of the new non-woven, shrink-free pellon for shape-retaining comfort (pellon breathes for greater coolness); cloth-covered zippers concealed so that no glare or shine can possibly be apparent when robes are worn under artificial light; and special machines for smoothly and evenly providing the gown with fullness in the fluting. In addition, yoke construction has "gone underground," so all stitching has been concealed. Thus the new choir robes are more attractive on the outside, with better construction on the inside for longer lasting, more attractive robes.

Many churches throughout the nation are discovering to their pleasure that modern ideas of architecture and color can be interpreted in terms of traditional grace and beauty. This is equally true in the selection of choir apparel—modern, comfortable choir apparel, tailored from fabrics designed especially for choir use. Americans are realizing that tradition is important in worship, but that tradition must be interpreted and understood in terms of modern thinking to be of value to today's world.

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What Is a Church Officer?

Neil Wyrick, Jr.*

What is a church officer?
He is your neighbor next door,
Your milkman who greets the early dawn,
Your druggist who deciphers the hieroglyphics
of your doctor, who may also be an officer.
He goes by the name of elder or deacon or steward.
He is a member of the session or board or vestry.
He is of many denominations but one avocation;
and that is devotion to the God of all men.

He is not all wise nor all wonderful.
He is not a saint in a grey flannel suit,
nor a scholar with a pencil and a pad.
He is your neighbor, your brother, maybe even you.

Seated in a small room with other men
at time of meeting, he looks about.
He gazes on conservative and liberal.
He senses the necessary balance the two provide.
He sees the minister,
and judges and weighs him by all the ministers he has known before.
He feels the silent presence of his Lord,
And this final presence cements the relationship of the whole.

Often he looks back to the day he was installed
and ordained and took his sacred office.
He knows the pattern that officers take:
He knows that some forsake their vows
and lightly lend a hand every now and then.
He knows that some are borne up by momentary enthusiasm and then fall down with the passing of the days.
He knows how wrangling and dispute cut like a knife through love and understanding, and make the work of both church and board function badly.
But then he thanks his God for the one great miracle of our age; that sometimes, despite rather than because, the church prospers and grows and helps
the community of which all are a part:
officer, minister, member.

As officer he has his finger on the pulse of the church.
He glories when the beat is strong and firm.
He prays when it is weak and erratic.
He struggles with straggling funds to do the work of the Lord.
He arbitrates the problems of the choir.
He glories at the spirit of the youth.
He deals with the uplifting effort of evangelism and then with so prosaic a problem as the plumbing.
His job is as varied as the changing colors of the sunset and with just as many moods.
But each variation calls with equal force attention to the reality of God.

Sometimes he wonders at his capabilities.
His training oftimes is meager.
His source of knowledge harks back to Sunday school and church as a child,

*Minister, Palmetto Presbyterian Church, Miami, Florida.

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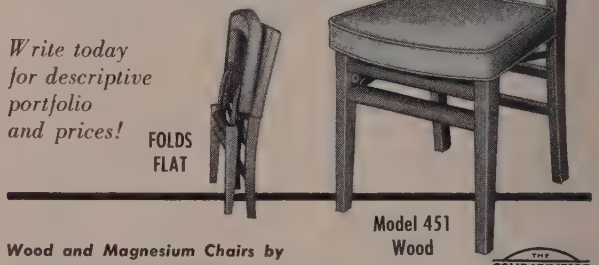

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to perhaps a Damascus road experience,
to some leadership training courses.
And so with humble sincerity or blatant pride he approaches the responsibility of his vote.

When he is too proud,
oftimes the humbling balm of a few mistakes
begins to heal the sore of pride.

Sometimes he wonders why he was chosen.
In business he struggles with himself between the cut-throat and Christianity.
The workaday world, it seems, has little time for ethics.
But then he remembers, "I'm a part of that world," and he prays a prayer.
God hears the prayer and he and the world are a little better for it.

What is a church officer?
He is one of you elevated to a place of leadership,
Needing the strength of humility,
The power of his faith,
And the wisdom of his mind tempered by good sense, good humor, and the presence of a good and guiding God.

PRAYER FOR A NEW STUDY*

May the Spirit of Truth reveal God's mystery
To him who studies here,
And give to his waiting pen
Clear and forceful words.

May the Spirit of Christ-love kindle
Words hard to understand,
As he talks to those who are anxious or perplexed.

May the Spirit of Prayer and Communion with God
Possess his entire being,
That he may teach many to pray,
That he may himself be empowered
For the work to which God has called him.

Belle Chapman Morrill
Rochester, New York

***The above was written for the new study of a theological professor who is known for his writing, his wise counseling, and his ability to teach others to pray.**

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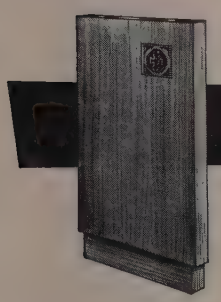

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RIVER AT LA SALLE WACO, TEXAS

MILWAUKEE'S DOWNTOWN CHURCHES

(continued from page 38)

Calvary Presbyterian Church, one block west, recently completed a $55,000 educational building, part of a long-term building program.

"Through the years relocation has come up repeatedly," says Dr. J. George Senty, minister. "Always, however, there has been the feeling that the need for a downtown ministry is still here.

"Also, we have always been conscious of the fact that the downtown ministry may be more difficult than that in a growing suburban community."

Dr. Senty adds, however, that the church "has not suffered" in membership. The many who leave for the outer areas are replaced by newcomers.

For its neighborhood Calvary maintains Boy Scout and Girl Scout troops, and fellowship groups. Recently a full set of hand bells was presented and an "English hand-bell chorus" organized.

Must the budget of the downtown church suffer because of its location?

"Decidedly not!" declares Donald Tarr, pastor of the Grand Avenue Congregational Church, whose membership has held steadily at around 760 for the last few years, "with a few gains here and a few losses there."

"Our budget, however, has not only held its own, but has risen steadily. Last year it increased fourteen percent."

The Grand Avenue church recently completed a $100,000 modernization project, including roofing, heating system, new classrooms and rehabilitation of the church—in an area gradually being swallowed by business buildings.

Sometimes deciding against relocation and meeting the challenges of modernization and repair give the congregation a new enthusiasm.

This happened last year at Grace Lutheran Church, a conservative congregation of the Wisconsin Synod, located on Milwaukee's blighted Lower East Side.

Says Arthur Griebling, a key layman:

Our church decided a Wisconsin Synod congregation is still needed downtown here, and we plan to keep on meeting the need, just as we have for 109 years.

We made a survey of the neighborhood and found most of the people already churched; though it's a highly transient area, with the possibility that unchurched people could move in.

We fixed up the church with renovation projects totaling $125,000. This new program gave the church a 'shot in the arm' such as it had not had for years. Many workers who had not known each other before became acquainted on these projects.

The congregation, which now has 550 members, has gained steadily. This, Griebling attributes in large measure to the sermons of the minister, Elton H. Huebner, even though he follows the Wisconsin Synod policy of "Biblical preaching" and aloofness to city politics and social issues.

At Summerfield Methodist Church, not far away, the pastor, Donald E. Johnson, is preparing for an inner-city ministry with a church master plan on the drawing board.

"We are gearing our program for young married couples, young adults, and for college and business youths," explains Mr. Johnson. "Many of the students live in rooming houses, near an engineering school for the men and a secretarial school for the girls. Many of the couples are temporary residents in nearby apartments."

Mr. Johnson realizes that the church has had seventy-five percent turnover in membership in the last decade, but he notices something about that turnover:

"Ours is a departure from the traditional pattern, in which the older members move out to the suburbs, retain their membership, hold the key posts, and become the largest donors. Our older members do remain loyal and do support the church, but they aren't its only supporters.

The leadership in service and giving comes from all age groups."

Curiously, Summerfield has more women than men members; and this has called the pastor's attention to another source of membership: the business and professional women who occupy "efficiency kitchenette apartments" in the area.

They are highly successful, single women who have much to receive and much to give to the church.

The 116-year-old First Baptist Church, also in Milwaukee's once-residential Lower East Side, has "felt the need of a Baptist ministry here," despite the fact that few of its members remain within walking distance of the church.

One neighborhood group that it does serve are the Chinese immigrants, who for more than twenty years have attended Sunday afternoon church services in their native language at the First Baptist Church. Their preacher, pastor, counselor and friend is Miss Charlotte Cobb, who had known many of the immigrants in China when she conducted her missionary work in a river boat near Canton.

The church is one of the few which conducts a "golden age club" for retired men and women.

It's a mistake to assume that churches unanimously oppose relocation. Some churches are moving to sites more convenient for their members. The Annunciation Greek Orthodox Church plans a move to the Far North Side.

Some churches have moved after mergers. Washington Park and Trinity Presbyterian Churches have merged and are building an addition onto the Trinity Church for the enlarged membership. Washington Park, however, is not an inner-city church.

In at least two other relocations from inner-city areas the congregations are planning to leave mission churches in the former sites, so the changing neighborhood will not be left without a house of worship.

The fact remains, however, that the downtown churches are standing pat, with no thought of moving.

Their problems and projects are appreciated, and their successes draw applause from the community.

In an editorial of February 16, 1957, *The Milwaukee Sentinel* called attention to the fact that churches in other cities seemed to be deserting the inner areas. Said the *Sentinel*:

> **Happily, that's not the trend in Milwaukee, where Calvary Presbyterian Church has just announced it will build an educational unit on its site at North Tenth Street and West Wisconsin Avenue, and where St. John Cathedral built an addition at North Jackson and East Wells Street. Also, Immanuel Presbyterian Church has raised more than $300,000 for an addition. . . .**
>
> **We are grateful that these congregations are putting money into improving the physical values of the inner city. We are more grateful for what they will do for human values, keeping facilities for spiritual life never too far away from those who live downtown.**

Major Church Building Projects in Downtown Milwaukee

Immanuel Presbyterian—	
Educational addition	$230,000
Remodeling, improvements	500,000
Trinity Lutheran—	
Remodeled sanctuary	50,000
St. James' Episcopal—	
New kitchen, dining room heating system	75,000
First Baptist—	
Remodeling and decorating	25,000
Old St. Mary Catholic—	
Renovation	100,000
Calvary Presbyterian—	
Educational addition, chapel	55,000
First Methodist—	
Interior renovation	150,000
Tabernacle Baptist—	
Remodeling, repair	93,000
Redeemer Lutheran—	
Educational unit	240,000
Grand Avenue Congregational—	
Renovation	100,000
Grace Lutheran—	
Renovation	125,000
All Saints' Cathedral (Episcopal)—	
Repairs, renovation	10,000
St. Paul's Episcopal—	
Rebuilding after fire	500,000
St. John Cathedral (Catholic) —	
High school annex	550,000

Planning the Dramatic Stage

William C. Young*

Since my own church is in the midst of building a new Christian education building, I have had the opportunity to visit over twenty different new church plants during the past few months. All of these buildings were designed by fine architects after much careful planning with the building committees of the respective churches, and yet I have been appalled by the uselessness of the stages in the auditoriums of these buildings. Every other part of the building has been designed for efficiency and usefulness, but the stage is completely "undesigned" for any utilitarian purpose.

It is even more strange in this day when religious drama is becoming increasingly important in the life of the church. Youth groups, couples' clubs and other organizations in the church have become interested in religious drama and are producing very fine plays. The importance of the church drama program will continue to grow as an ever-increasing number of college students are trained in play production; in fact, in most communities, there is at least one person trained to produce drama.

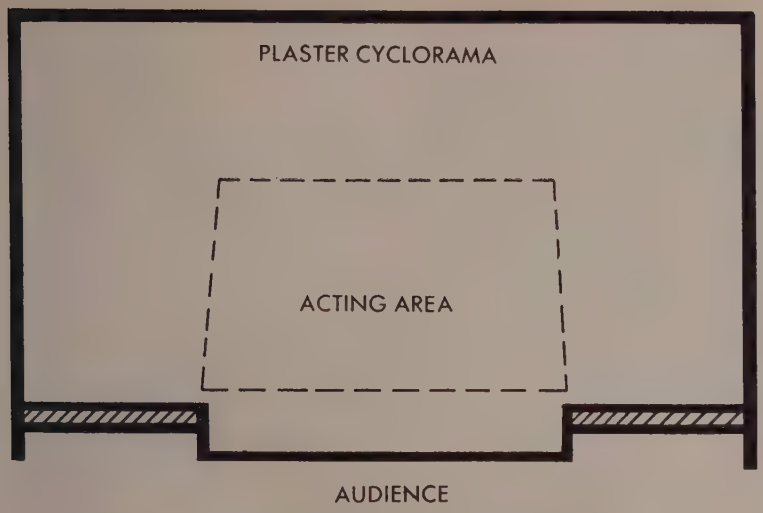
***Pastor, Slate Ridge Presbyterian Church, Cardiff, Maryland.**

What better project can there be for young people, or for any age group, than producing their own play? It gives them much more experience than just acting. For boys and men who love to work with their hands, there is the opportunity to build scenery for each new production; while there is always a need for sewing (which invalids and older people love to do), lighting, the making of props, and the business angles of play production. How important it is, then, for us to plan for drama when we design our new church plants.

It sounds incredible, but it is true that careful planning will save the church money. For example, each of the more than twenty plants I have seen recently had a polished hardwood floor on its stage, when anyone connected with drama realizes that this makes virtually impossible the use of good scenery in the production of plays.

Here are a few suggestions to follow as you plan for religious drama in your new church plant:

1. Use a double floor of soft, unpolished wood on the stage. This enables the easy use of screws to prop up the scenery.



Stage Width and Depth

2. Make certain the stage is large enough. I have not seen one stage recently that is adequate in size. One plant had a stage only six feet deep with a proscenium opening of only twelve feet! It would be most difficult to have a choir concert on a stage of that size, and impossible to stage drama. The ideal depth for a church stage is at least eighteen feet, certainly not less than fifteen feet. Some members of the building committee will complain that this is a terrible waste of space, but a greater waste of space occurs when there is a stage that is useless. If necessary, in order to gain more space at a fellowship dinner, tables can be placed on the stage. The width of the proscenium opening is debatable, but twenty to twenty-five feet is preferable.

3. Do not allow the architect to plan for walls behind the proscenium. Many stages in church auditoriums have been planned with walls and even doors to form a permanent set. This is a great waste of money and reduces the versatility of the stage.

4. Plan the lighting system with care. There should be at least four floor pockets containing outlets for heavy-load electrical cables. These will be used for floodlights. If money is a problem, as it is in most cases, do not buy footlights; they are practically useless in modern staging methods. Also, with the exception of one set of front border lights, don't bother to invest in other general lighting for the stage. Present lighting methods depend almost exclusively upon spotlights, so for the church with a limited budget the best investment would be the purchase of twelve spotlights with eight-inch lenses. These spotlights can give great variety in lighting for any type of performance likely to be given on a church stage. Six of these spotlights are called "beam lights," since they are usually located in a false beam in the ceiling of the auditorium. These beam lights are used to illumine the front areas of the stage; while the other six lights, suspended from a pipe behind the proscenium, light the upstage areas.

5. Consider the possibility of buying a switchboard with a good dimmer system for the stage and auditorium. The dimmer system is absolutely essential for good staging.

6. The preceding items are the essentials for the auditorium of a church plant. Curtains can be made or purchased at any time. The flats and platforms needed for the sets will be built by some of the men of the church as the drama program progresses.

If anyone is in doubt as to what is needed in his church, he should consult someone with staging experience and heed the advice given. Many colleges and universities have a consultation service for schools and churches that are planning to develop a drama program. Careful planning for the stage in the church plant can save the church a large amount of money and add greatly to the effectiveness of the total program of the church.

HE LOVED

He lived alone
A man of ageless years—
Following truth and reason
Which often led to tears—
Cobwebs lined his cabin walls
He would chuckle, "Leave them be—
I've sympathy for every living thing—
Each has a right to live—as well as me."

Virginia Gustavson,
Sedona, Ariz.

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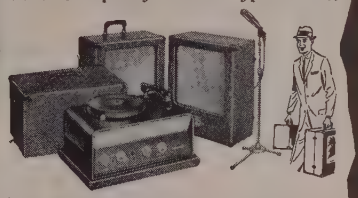

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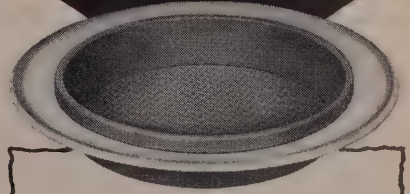

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An Installation Service for Women

He Calleth His Own by Name

Beulah G. Squires*

This service was prepared for the usual number of officers in the average group. The duties of most are obvious. In almost every group those of the vice-presidents vary and may be placed under another name such as missions chairman, education chairman, etc. Those using this service will find adaptation easy where this is the case.

If we listen we may hear the footfalls of women—women who are answering the call to service. At no small cost are these women rearranging their home duties in order to be able to give time in service to their Master. There is no material recompense. The hours are long, and the task is arduous. Sometimes the way will seem hard. Clouds will at times obscure the path. There will be valleys of uncertainty. Chasms of failure will have to be skirted. There will be mountains of difficulty to climb, and sharp briars of criticism will pierce the spirit.

However, there is no other field of service where the rewards are as great and satisfying. There is a kinship with the Savior in obeying his command, "Go ye." There is a peace that will come at close of day that only comes when that day has been lived in service for others. There will be mountain-top experiences that will give strength for all time. There will be rare moments of inspiration that will be pure joy. At the end of the year, those of you who are answering this call to service will feel so rich in spiritual achievements that you would not exchange one tiniest bit of it for all the material gain in the world. Truly you have been called for a closer walk with Jesus than you have dreamed possible. Yours it is to make this a worth-while venture. Yours it is to make it what you will, for as you sow so shall you reap.

It is not only the women of this church that are answering the call. Women throughout the world are taking their places in the ranks of service. There is strength in numbers, and you are not alone.

It is my privilege to install those of you who have been chosen from this group. However, any installation service would lack meaning unless it is consecrated in the hearts of those who have elected you. So, as those who are about to be installed come to the chancel, I am asking that everyone else bow in silent prayer, asking a blessing on those who are to take office.

*Dallas, Texas.

(The organist plays softly "I Can Hear My Savior Calling" as the officers-elect go to the front of the room. When they are in their places, a soloist sings "Open Mine Eyes," closing with an amen.)

It has ever been true that those who succeed are those who lose themselves—lose their identity—in the office they are filling. This calls for great humility. Paul said, "It is no longer I, Paul, but Christ in me." So it is with you. From now on let it be Christ in you. As Paul was given a new name and Peter was rechristened, so I am going to give each of you a new name—one that has had honor and distinction because it was worn by a woman of Biblical days, of whom you are the prototype. I shall also give you a talisman to put in your Bible where it will mark a key verse that will be "a lamp unto your feet and a guide unto your pathway."

Mrs. . . . . , you have been chosen as president, or leader, of this body of women. I am thinking of another woman who was called to be a leader. You will find the story of her courageous leadership in the Book of Judges. I christen you after her, "Deborah." She was a woman who loved her Lord. You or any president needs to love him very much. Your key thought is a verse that I am sure Deborah recalled many times: " 'So perish all thine enemies, O Lord! But thy friends be like the sun as he rises in his might.' " —Judges 5:31.* In the coming months think much about the sun. It gives light, it gives warmth, it dispels gloom; there is healing in its rays; it promotes growth. All of these things you, as president, will be able to do. The rising and setting of the sun mark an ordered world ruled by a Divine Ruler. You will emulate him with order in all that you do. I give you this bookmark to place in your Bible that it may mark your key verse.

Mrs. . . . . , you have been chosen as first vice-president. I am thinking of a woman whom we have met in the pages of our Bible, who was always doing just what you will be doing—going about looking out for others. I christen you "Priscilla," who was the handmaiden of the ministry. I am sure that very often Priscilla heard Paul give the advice that you will find in your key verse: "Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares."—Hebrews 13:2.

Mrs. . . . . , you have been chosen as second vice-president. I am christening you "Justa," for such, they say, could very well have been the name of the Grecian woman who besought Jesus that he would open the door of his way of life to the Gentiles as well as the Jews. Her story is told in the seventh chapter of Mark, but so effectively did she plead her cause that Jesus was moved to say later: ". . . lift up your eyes, and see how the fields are already white for harvest." Your key verse is John 4:35. Of this you will remind us many times as you open up to us the possibilities in social service or missions.

Mrs. . . . . , you have been chosen as third vice-president, whose special duty is that of literature. I am christening you "Ruth," after the heroine of the greatest love story of all time. Your key verse is found in Ecclesiastes 12:11. "The sayings of the wise are like goads, and like nails firmly fixed are the collected sayings which are given by one Shepherd."

Mrs. . . . . , you have chosen as recording secretary, so I christen you "Phoebe," who we have reason to believe did much of Paul's secretarial work. He probably gave her the advice found in Habakkuk 2:2. ". . . make it plain upon tablets, so he may run who reads it."

Mrs. . . . . , you have been chosen corresponding secretary. I am thinking of a woman of long ago who, while she may not have been a letter writer in the sense that you will be, knew how to keep in touch with people. This is what you will do; and, as she did, you will deal kindly with them. I christen you "Naomi" and

*All key verse Bible quotations from Standard Revised Version.

give you as a key verse words that were written long after Naomi lived but which were exemplified by her: ". . . and you show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts."—2 Corinthians 3:3.

Mrs. . . . . , you have been chosen to be treasurer, so I christen you "Lydia," after a businesswoman who had time for the work of her Lord. I am sure that, successful woman as she was, she demonstrated the key verse which I am giving you, found in Malachi 3:10. "Bring the full tithes into the storehouse, that there may be food in my house; and thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing."

Mrs. . . . . , you have been chosen as worship chairman. As you plan for this and make beautiful the room wherein we will worship, you will often be reminded of another woman who had the rare privilege of making ready the room for Jesus to use on the memorable night when he ate the Last Supper with his disciples. Tradition says the name of this woman might have been the very beautiful one of Joanna. So I christen you "Joanna," who we know was among those intimate friends of Jesus. Your key verse is Psalm 127:1. "Unless the Lord builds the house, those that build it labor in vain."

Mrs. . . . . , you have been chosen as service chairman. I am christening you "Martha." I do not think Jesus meant to rebuke Martha when he told her not to be anxious. I think he was sorry that she had let herself get so troubled, and he wanted to remind her that a lot of things which clamor for our attention are not necessary. So when you get anxious and troubled, may you hear his kind voice and let his understanding comfort you. Your key verse is Luke 10:41. "'Martha, Martha, you are anxious and troubled about many things; one thing is needful.'"

Mrs. . . . . , you have been chosen as study chairman. So I christen you "Mary," who sat at the feet of Jesus that she might learn. As you lead our thinking, I suggest for your key verse: "'Mary has chosen the good portion, which shall not be taken away from her.'"—Luke 10:42. May you be wise in what you select for our study.

Mrs. . . . . , you have been chosen as historian. I am thinking of another woman who was something of a historian of her time, a woman of Britain who was a friend of Paul and married to a man by the name of Pudens. Tradition has it that it was probably this woman who sent excerpts of the things that were happening in the days of the early Christians back to her native land. So I christen you "Claudia," who may have had much to do with opening the door to Christianity in

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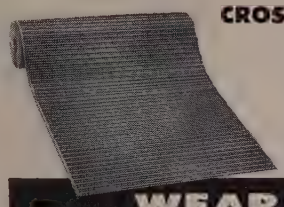

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Britain. Your key verse is Malachi 3:16. "Then those who feared the Lord spoke with one another; the Lord heeded and heard them, and a book of remembrance was written before him of those who feared the Lord and thought on his name." You, too, will write a book of remembrance.

You stand before us as a group-elect. If you are now willing to accept the responsibility of the office for which you have been chosen, repeat after me the following pledge:

With confidence that God will give me power to perform the duties of this office, I promise to faithfully execute them, according to the light that I shall receive.

I now declare you duly installed as officers and leaders of ..... for the coming year.

To you in the audience, I present the installed officers whom you have chosen. Since they have been rechristened, it is altogether fitting that you, too, should be given a name. There are many that might be given to you, but the one that comes to my mind as being appropriate is that of Dorcas. She was a woman, we are told, who was full of good works. You will be full of good works. You are our Dorcas. Your key verse is Acts 9:30. "Now there was at Joppa a disciple named . . . Dorcas . . . She was full of good works and acts of charity."

Will you stand and repeat after me the following pledge:

I promise to support and follow the duly elected officers, trying always to do the task at hand to the best of my ability.

Prayer

Lord, give unto these leaders wisdom in all things, strength for every task and courage to attempt in Thy name that which may seem impossible. Give to these followers readiness of spirit, joy in the task and a full measure of Thy grace in all things. Give to leaders and followers alike a vision of Thy Kingdom on earth, and grant that they may have no small part in bringing it about. Amen.

Closing Hymn: "A Charge to Keep I Have."

YOUR OATH

He that imposes an oath makes it,
Not he that for convenience takes it;
Then how can any man be said
To break an oath he never made?

Samuel Butler

Audio-Visuals in the Church

The Blind Man Is Healed

We are glad to bring these reviews of some of the current audio-visual materials to our readers. Other presentations will follow as the producers and distributors make their slides, filmstrips and recordings available to us for that purpose. At present motion picture films cannot be included in these presentations.

The Life of Christ

THE STORY OF JESUS IN FILMSTRIPS, a series offered by Cathedral Films, is by far the most complete filmstrip production that we have seen. It offers the entire life of Christ in twenty-four fifteen-minute filmstrips. The soundstrips are twenty-four twelve-inch, long-playing 33 1/3 rpm records.

The records serve a dual purpose. On one side the narration of the filmstrip is for juniors. This side has been prepared for classroom presentation. On the reverse side is a narration for adults. In both cases the continuity has been carefully prepared to fit the mentality of the age group for which it is intended. Supplemented with teacher guidance, use of the Bible and other helps, the twenty-four soundstrips provide a practical, pictorial presentation of the life of Christ and a very adequate substitute for the denominational program for half a year.

John C. Harrell, a clergyman and educator of note, has been in charge of the production. Good educational consultants have helped to make the course most effective.

The adult records use a more mature vocabulary and bring in social interpretations above the junior level. So you have two courses which are based on the same pictures.

Too much cannot be said about the beauty of the pictures in this series. They are posed pictures. Costuming has been accurate according to tradition, if not always historically sound. The artists have truly caught the spirit of the New Testament.

This series may be prophetic. We can probably look forward to others which will make the filmstrip projector a very important work horse in the program of the local church.

THE LIFE OF JESUS CHRIST AS PORTRAYED IN STAINED GLASS is a filmstrip of sixty 33mm frames, in color. It has been produced by Whittemore Associates, Inc., of Boston, Massachusetts. Each picture is taken from a window installed by Whittemore under the supervision of William R. Jack and Christy R. Rufo. The pictures retain the rich colors of stained glass. They are arranged in chronological order, so a very orderly life of Christ is presented. A handbook authored by Frederick gives in detail the story of each window pictured.

Great Saints of the Church

HEROES FOR GOD is another set of soundstrip lessons from Cathedral Films. Six saints of the church have their stories told with pictures and records. The subjects are Martin of Tours, Margaret of Scotland, Nicholas, Francis of Assisi, Christopher, and Patrick. Twelve-inch, long-playing 33 1/3 rpm records provide the synchronized story to go with the filmstrips. As the records are double-faced this means but three recordings.

A feature of the presentation is that each character is allowed to speak for himself, telling his life story from early years. All of these saints are definitely historical characters. In each instance presentations are loaded with legends which have grown up about them, and there has been no conscious effort to separate the truth from the fiction. To many Protestants really ignorant of the lives of some

Saint Patrick and the Druid Priests

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What Is a Church Officer?

Neil Wyrick, Jr.*

What is a church officer?
He is your neighbor next door,
Your milkman who greets the early dawn,
Your druggist who deciphers the hieroglyphics
of your doctor, who may also be an officer.
He goes by the name of elder or deacon or steward.
He is a member of the session or board or vestry.
He is of many denominations but one avocation;
and that is devotion to the God of all men.

He is not all wise nor all wonderful.
He is not a saint in a grey flannel suit,
nor a scholar with a pencil and a pad.
He is your neighbor, your brother, maybe even you.

Seated in a small room with other men
at time of meeting, he looks about.
He gazes on conservative and liberal.
He senses the necessary balance the two provide.
He sees the minister,
and judges and weighs him by all the ministers he has known before.
He feels the silent presence of his Lord,
And this final presence cements the relationship of the whole.

Often he looks back to the day he was installed
and ordained and took his sacred office.
He knows the pattern that officers take:
He knows that some forsake their vows
and lightly lend a hand every now and then.
He knows that some are borne up by momentary enthusiasm and then fall down with the passing of the days.
He knows how wrangling and dispute cut like a knife through love and understanding, and make the work of both church and board function badly.
But then he thanks his God for the one great miracle of our age; that sometimes, despite rather than because, the church prospers and grows and helps
the community of which all are a part:
officer, minister, member.

As officer he has his finger on the pulse of the church.
He glories when the beat is strong and firm.
He prays when it is weak and erratic.
He struggles with straggling funds to do the work of the Lord.
He arbitrates the problems of the choir.
He glories at the spirit of the youth.
He deals with the uplifting effort of evangelism and then with so prosaic a problem as the plumbing.
His job is as varied as the changing colors of the sunset and with just as many moods.
But each variation calls with equal force attention to the reality of God.

Sometimes he wonders at his capabilities.
His training oftimes is meager.
His source of knowledge harks back to Sunday school and church as a child,

*Minister, Palmetto Presbyterian Church, Miami, Florida.

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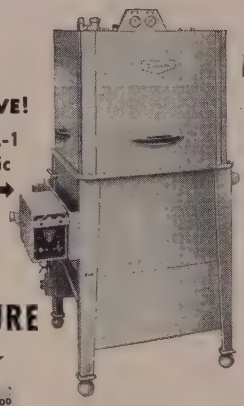

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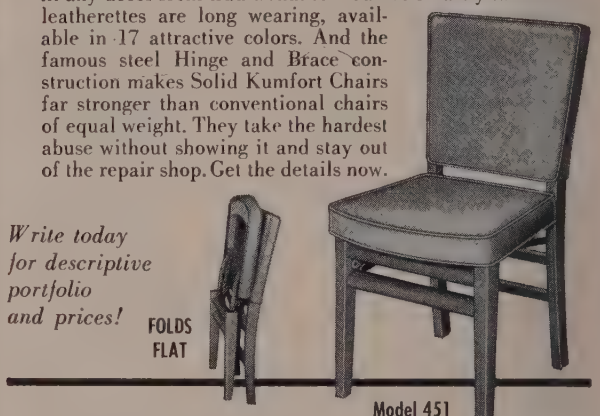

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to perhaps a Damascus road experience,
to some leadership training courses.
And so with humble sincerity or blatant pride he approaches the responsibility of his vote.

When he is too proud,
oftimes the humbling balm of a few mistakes
begins to heal the sore of pride.

Sometimes he wonders why he was chosen.
In business he struggles with himself between the cutthroat and Christianity.
The workaday world, it seems, has little time for ethics.
But then he remembers, "I'm a part of that world," and he prays a prayer.
God hears the prayer and he and the world are a little better for it.

What is a church officer?
He is one of you elevated to a place of leadership,
Needing the strength of humility,
The power of his faith,
And the wisdom of his mind tempered by good sense, good humor, and the presence of a good and guiding God.

PRAYER FOR A NEW STUDY*

May the Spirit of Truth reveal God's mystery
To him who studies here,
And give to his waiting pen
Clear and forceful words.

May the Spirit of Christ-love kindle
Words hard to understand,
As he talks to those who are anxious or perplexed.

May the Spirit of Prayer and Communion with God
Possess his entire being,
That he may teach many to pray,
That he may himself be empowered
For the work to which God has called him.

Belle Chapman Morrill
Rochester, New York

***The above was written for the new study of a theological professor who is known for his writing, his wise counseling, and his ability to teach others to pray.**

IN THE FEBRUARY OF CHURCH MANAGEMENT

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RIVER AT LA SALLE WACO, TEXAS

MILWAUKEE'S DOWNTOWN CHURCHES

(continued from page 38)

Calvary Presbyterian Church, one block west, recently completed a $55,000 educational building, part of a long-term building program.

"Through the years relocation has come up repeatedly," says Dr. J. George Senty, minister. "Always, however, there has been the feeling that the need for a downtown ministry is still here.

"Also, we have always been conscious of the fact that the downtown ministry may be more difficult than that in a growing suburban community."

Dr. Senty adds, however, that the church "has not suffered" in membership. The many who leave for the outer areas are replaced by newcomers.

For its neighborhood Calvary maintains Boy Scout and Girl Scout troops, and fellowship groups. Recently a full set of hand bells was presented and an "English hand-bell chorus" organized.

Must the budget of the downtown church suffer because of its location?

"Decidedly not!" declares Donald Tarr, pastor of the Grand Avenue Congregational Church, whose membership has held steadily at around 760 for the last few years, "with a few gains here and a few losses there."

"Our budget, however, has not only held its own, but has risen steadily. Last year it increased fourteen percent."

The Grand Avenue church recently completed a $100,000 modernization project, including roofing, heating system, new classrooms and rehabilitation of the church—in an area gradually being swallowed by business buildings.

Sometimes deciding against relocation and meeting the challenges of modernization and repair give the congregation a new enthusiasm.

This happened last year at Grace Lutheran Church, a conservative congregation of the Wisconsin Synod, located on Milwaukee's blighted Lower East Side.

Says Arthur Griebling, a key layman:

Our church decided a Wisconsin Synod congregation is still needed downtown here, and we plan to keep on meeting the need, just as we have for 109 years.

We made a survey of the neighborhood and found most of the people already churched; though it's a highly transient area, with the possibility that unchurched people could move in.

We fixed up the church with renovation projects totaling $125,000. This new program gave the church a 'shot in the arm' such as it had not had for years. Many workers who had not known each other before became acquainted on these projects.

The congregation, which now has 550 members, has gained steadily. This, Griebling attributes in large measure to the sermons of the minister, Elton H. Huebner, even though he follows the Wisconsin Synod policy of "Biblical preaching" and aloofness to city politics and social issues.

At Summerfield Methodist Church, not far away, the pastor, Donald E. Johnson, is preparing for an inner-city ministry with a church master plan on the drawing board.

"We are gearing our program for young married couples, young adults, and for college and business youths," explains Mr. Johnson. "Many of the students live in rooming houses, near an engineering school for the men and a secretarial school for the girls. Many of the couples are temporary residents in nearby apartments."

Mr. Johnson realizes that the church has had seventy-five percent turnover in membership in the last decade, but he notices something about that turnover:

"Ours is a departure from the traditional pattern, in which the older members move out to the suburbs, retain their membership, hold the key posts, and become the largest donors. Our older members do remain loyal and do support the church, but they aren't its only supporters.

The leadership in service and giving comes from all age groups."

Curiously, Summerfield has more women than men members; and this has called the pastor's attention to another source of membership: the business and professional women who occupy "efficiency kitchenette apartments" in the area.

They are highly successful, single women who have much to receive and much to give to the church.

The 116-year-old First Baptist Church, also in Milwaukee's once-residential Lower East Side, has "felt the need of a Baptist ministry here," despite the fact that few of its members remain within walking distance of the church.

One neighborhood group that it does serve are the Chinese immigrants, who for more than twenty years have attended Sunday afternoon church services in their native language at the First Baptist Church. Their preacher, pastor, counselor and friend is Miss Charlotte Cobb, who had known many of the immigrants in China when she conducted her missionary work in a river boat near Canton.

The church is one of the few which conducts a "golden age club" for retired men and women.

It's a mistake to assume that churches unanimously oppose relocation. Some churches are moving to sites more convenient for their members. The Annunciation Greek Orthodox Church plans a move to the Far North Side.

Some churches have moved after mergers. Washington Park and Trinity Presbyterian Churches have merged and are building an addition onto the Trinity Church for the enlarged membership. Washington Park, however, is not an inner-city church.

In at least two other relocations from inner-city areas the congregations are planning to leave mission churches in the former sites, so the changing neighborhood will not be left without a house of worship.

The fact remains, however, that the downtown churches are standing pat, with no thought of moving.

Their problems and projects are appreciated, and their successes draw applause from the community.

In an editorial of February 16, 1957, *The Milwaukee Sentinel* called attention to the fact that churches in other cities seemed to be deserting the inner areas. Said the *Sentinel*:

> **Happily, that's not the trend in Milwaukee, where Calvary Presbyterian Church has just announced it will build an educational unit on its site at North Tenth Street and West Wisconsin Avenue, and where St. John Cathedral built an addition at North Jackson and East Wells Street. Also, Immanuel Presbyterian Church has raised more than $300,000 for an addition. . . .**
>
> **We are grateful that these congregations are putting money into improving the physical values of the inner city. We are more grateful for what they will do for human values, keeping facilities for spiritual life never too far away from those who live downtown.**

Major Church Building Projects in Downtown Milwaukee

Immanuel Presbyterian—	
Educational addition	$230,000
Remodeling, improvements	500,000
Trinity Lutheran—	
Remodeled sanctuary	50,000
St. James' Episcopal—	
New kitchen, dining room heating system	75,000
First Baptist—	
Remodeling and decorating	25,000
Old St. Mary Catholic—	
Renovation	100,000
Calvary Presbyterian—	
Educational addition, chapel	55,000
First Methodist—	
Interior renovation	150,000
Tabernacle Baptist—	
Remodeling, repair	93,000
Redeemer Lutheran—	
Educational unit	240,000
Grand Avenue Congregational—	
Renovation	100,000
Grace Lutheran—	
Renovation	125,000
All Saints' Cathedral (Episcopal)—	
Repairs, renovation	10,000
St. Paul's Episcopal—	
Rebuilding after fire	500,000
St. John Cathedral (Catholic) —	
High school annex	550,000

Planning the Dramatic Stage

William C. Young*

Since my own church is in the midst of building a new Christian education building, I have had the opportunity to visit over twenty different new church plants during the past few months. All of these buildings were designed by fine architects after much careful planning with the building committees of the respective churches, and yet I have been appalled by the uselessness of the stages in the auditoriums of these buildings. Every other part of the building has been designed for efficiency and usefulness, but the stage is completely "undesigned" for any utilitarian purpose.

It is even more strange in this day when religious drama is becoming increasingly important in the life of the church. Youth groups, couples' clubs and other organizations in the church have become interested in religious drama and are producing very fine plays. The importance of the church drama program will continue to grow as an ever-increasing number of college students are trained in play production; in fact, in most communities, there is at least one person trained to produce drama.

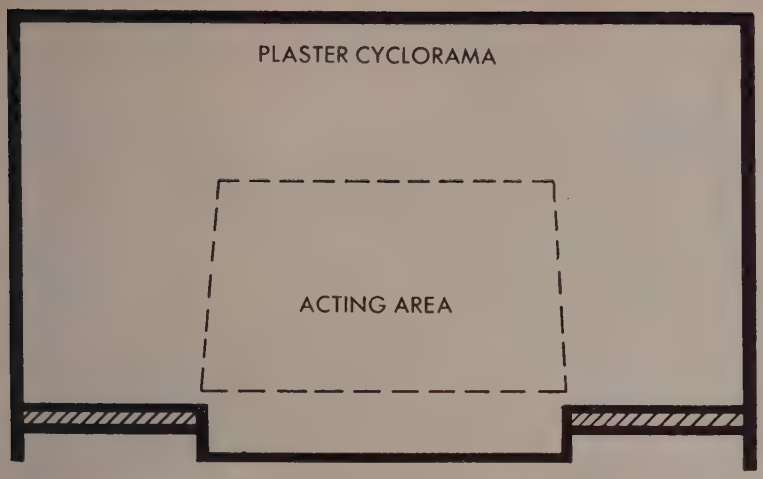
***Pastor, Slate Ridge Presbyterian Church, Cardiff, Maryland.**

What better project can there be for young people, or for any age group, than producing their own play? It gives them much more experience than just acting. For boys and men who love to work with their hands, there is the opportunity to build scenery for each new production; while there is always a need for sewing (which invalids and older people love to do), lighting, the making of props, and the business angles of play production. How important it is, then, for us to plan for drama when we design our new church plants.

It sounds incredible, but it is true that careful planning will save the church money. For example, each of the more than twenty plants I have seen recently had a polished hardwood floor on its stage, when anyone connected with drama realizes that this makes virtually impossible the use of good scenery in the production of plays.

Here are a few suggestions to follow as you plan for religious drama in your new church plant:

1. Use a double floor of soft, unpolished wood on the stage. This enables the easy use of screws to prop up the scenery.



Stage Width and Depth

2. Make certain the stage is large enough. I have not seen one stage recently that is adequate in size. One plant had a stage only six feet deep with a proscenium opening of only twelve feet! It would be most difficult to have a choir concert on a stage of that size, and impossible to stage drama. The ideal depth for a church stage is at least eighteen feet, certainly not less than fifteen feet. Some members of the building committee will complain that this is a terrible waste of space, but a greater waste of space occurs when there is a stage that is useless. If necessary, in order to gain more space at a fellowship dinner, tables can be placed on the stage. The width of the proscenium opening is debatable, but twenty to twenty-five feet is preferable.

3. Do not allow the architect to plan for walls behind the proscenium. Many stages in church auditoriums have been planned with walls and even doors to form a permanent set. This is a great waste of money and reduces the versatility of the stage.

4. Plan the lighting system with care. There should be at least four floor pockets containing outlets for heavy-load electrical cables. These will be used for floodlights. If money is a problem, as it is in most cases, do not buy footlights; they are practically useless in modern staging methods. Also, with the exception of one set of front border lights, don't bother to invest in other general lighting for the stage. Present lighting methods depend almost exclusively upon spotlights, so for the church with a limited budget the best investment would be the purchase of twelve spotlights with eight-inch lenses. These spotlights can give great variety in lighting for any type of performance likely to be given on a church stage. Six of these spotlights are called "beam lights," since they are usually located in a false beam in the ceiling of the auditorium. These beam lights are used to illumine the front areas of the stage; while the other six lights, suspended from a pipe behind the proscenium, light the upstage areas.

5. Consider the possibility of buying a switchboard with a good dimmer system for the stage and auditorium. The dimmer system is absolutely essential for good staging.

6. The preceding items are the essentials for the auditorium of a church plant. Curtains can be made or purchased at any time. The flats and platforms needed for the sets will be built by some of the men of the church as the drama program progresses.

If anyone is in doubt as to what is needed in his church, he should consult someone with staging experience and heed the advice given. Many colleges and universities have a consultation service for schools and churches that are planning to develop a drama program. Careful planning for the stage in the church plant can save the church a large amount of money and add greatly to the effectiveness of the total program of the church.

HE LOVED

He lived alone
A man of ageless years—
Following truth and reason
Which often led to tears—
Cobwebs lined his cabin walls
He would chuckle, "Leave them be—
I've sympathy for every living thing—
Each has a right to live—as well as me."

Virginia Gustavson,
Sedona, Ariz.

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An Installation Service for Women

He Calleth His Own by Name

Beulah G. Squires*

This service was prepared for the usual number of officers in the average group. The duties of most are obvious. In almost every group those of the vice-presidents vary and may be placed under another name such as missions chairman, education chairman, etc. Those using this service will find adaptation easy where this is the case.

If we listen we may hear the footfalls of women—women who are answering the call to service. At no small cost are these women rearranging their home duties in order to be able to give time in service to their Master. There is no material recompense. The hours are long, and the task is arduous. Sometimes the way will seem hard. Clouds will at times obscure the path. There will be valleys of uncertainty. Chasms of failure will have to be skirted. There will be mountains of difficulty to climb, and sharp briars of criticism will pierce the spirit.

However, there is no other field of service where the rewards are as great and satisfying. There is a kinship with the Savior in obeying his command, "Go ye." There is a peace that will come at close of day that only comes when that day has been lived in service for others. There will be mountain-top experiences that will give strength for all time. There will be rare moments of inspiration that will be pure joy. At the end of the year, those of you who are answering this call to service will feel so rich in spiritual achievements that you would not exchange one tiniest bit of it for all the material gain in the world. Truly you have been called for a closer walk with Jesus than you have dreamed possible. Yours it is to make this a worth-while venture. Yours it is to make it what you will, for as you sow so shall you reap.

It is not only the women of this church that are answering the call. Women throughout the world are taking their places in the ranks of service. There is strength in numbers, and you are not alone.

It is my privilege to install those of you who have been chosen from this group. However, any installation service would lack meaning unless it is consecrated in the hearts of those who have elected you. So, as those who are about to be installed come to the chancel, I am asking that everyone else bow in silent prayer, asking a blessing on those who are to take office.

*Dallas, Texas.

(The organist plays softly "I Can Hear My Savior Calling" as the officers-elect go to the front of the room. When they are in their places, a soloist sings "Open Mine Eyes," closing with an amen.)

It has ever been true that those who succeed are those who lose themselves—lose their identity—in the office they are filling. This calls for great humility. Paul said, "It is no longer I, Paul, but Christ in me." So it is with you. From now on let it be Christ in you. As Paul was given a new name and Peter was rechristened, so I am going to give each of you a new name—one that has had honor and distinction because it was worn by a woman of Biblical days, of whom you are the prototype. I shall also give you a talisman to put in your Bible where it will mark a key verse that will be "a lamp unto your feet and a guide unto your pathway."

Mrs. . . . . , you have been chosen as president, or leader, of this body of women. I am thinking of another woman who was called to be a leader. You will find the story of her courageous leadership in the Book of Judges. I christen you after her, "Deborah." She was a woman who loved her Lord. You or any president needs to love him very much. Your key thought is a verse that I am sure Deborah recalled many times: " 'So perish all thine enemies, O Lord! But thy friends be like the sun as he rises in his might.' " —Judges 5:31.* In the coming months think much about the sun. It gives light, it gives warmth, it dispels gloom; there is healing in its rays; it promotes growth. All of these things you, as president, will be able to do. The rising and setting of the sun mark an ordered world ruled by a Divine Ruler. You will emulate him with order in all that you do. I give you this bookmark to place in your Bible that it may mark your key verse.

Mrs. . . . . , you have been chosen as first vice-president. I am thinking of a woman whom we have met in the pages of our Bible, who was always doing just what you will be doing—going about looking out for others. I christen you "Priscilla," who was the handmaiden of the ministry. I am sure that very often Priscilla heard Paul give the advice that you will find in your key verse: "Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares."—Hebrews 13:2.

Mrs. . . . . , you have been chosen as second vice-president. I am christening you "Justa," for such, they say, could very well have been the name of the Grecian woman who besought Jesus that he would open the door of his way of life to the Gentiles as well as the Jews. Her story is told in the seventh chapter of Mark, but so effectively did she plead her cause that Jesus was moved to say later: ". . . lift up your eyes, and see how the fields are already white for harvest." Your key verse is John 4:35. Of this you will remind us many times as you open up to us the possibilities in social service or missions.

Mrs. . . . . , you have been chosen as third vice-president, whose special duty is that of literature. I am christening you "Ruth," after the heroine of the greatest love story of all time. Your key verse is found in Ecclesiastes 12:11. "The sayings of the wise are like goads, and like nails firmly fixed are the collected sayings which are given by one Shepherd."

Mrs. . . . . , you have chosen as recording secretary, so I christen you "Phoebe," who we have reason to believe did much of Paul's secretarial work. He probably gave her the advice found in Habakkuk 2:2. ". . . make it plain upon tablets, so he may run who reads it."

Mrs. . . . . , you have been chosen corresponding secretary. I am thinking of a woman of long ago who, while she may not have been a letter writer in the sense that you will be, knew how to keep in touch with people. This is what you will do; and, as she did, you will deal kindly with them. I christen you "Naomi" and

*All key verse Bible quotations from Standard Revised Version.

give you as a key verse words that were written long after Naomi lived but which were exemplified by her: ". . . and you show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts."—2 Corinthians 3:3.

Mrs. . . . . , you have been chosen to be treasurer, so I christen you "Lydia," after a businesswoman who had time for the work of her Lord. I am sure that, successful woman as she was, she demonstrated the key verse which I am giving you, found in Malachi 3:10. "Bring the full tithes into the storehouse, that there may be food in my house; and thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing."

Mrs. . . . . , you have been chosen as worship chairman. As you plan for this and make beautiful the room wherein we will worship, you will often be reminded of another woman who had the rare privilege of making ready the room for Jesus to use on the memorable night when he ate the Last Supper with his disciples. Tradition says the name of this woman might have been the very beautiful one of Joanna. So I christen you "Joanna," who we know was among those intimate friends of Jesus. Your key verse is Psalm 127:1. "Unless the Lord builds the house, those that build it labor in vain."

Mrs. . . . . , you have been chosen as service chairman. I am christening you "Martha." I do not think Jesus meant to rebuke Martha when he told her not to be anxious. I think he was sorry that she had let herself get so troubled, and he wanted to remind her that a lot of things which clamor for our attention are not necessary. So when you get anxious and troubled, may you hear his kind voice and let his understanding comfort you. Your key verse is Luke 10:41. "'Martha, Martha, you are anxious and troubled about many things; one thing is needful.'"

Mrs. . . . . , you have been chosen as study chairman. So I christen you "Mary," who sat at the feet of Jesus that she might learn. As you lead our thinking, I suggest for your key verse: "'Mary has chosen the good portion, which shall not be taken away from her.'"—Luke 10:42. May you be wise in what you select for our study.

Mrs. . . . . , you have been chosen as historian. I am thinking of another woman who was something of a historian of her time, a woman of Britain who was a friend of Paul and married to a man by the name of Pudens. Tradition has it that it was probably this woman who sent excerpts of the things that were happening in the days of the early Christians back to her native land. So I christen you "Claudia," who may have had much to do with opening the door to Christianity in

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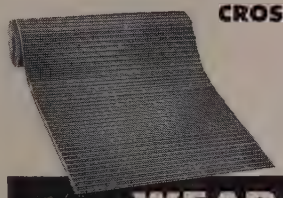

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Britain. Your key verse is Malachi 3:16. "Then those who feared the Lord spoke with one another; the Lord heeded and heard them, and a book of remembrance was written before him of those who feared the Lord and thought on his name." You, too, will write a book of remembrance.

You stand before us as a group-elect. If you are now willing to accept the responsibility of the office for which you have been chosen, repeat after me the following pledge:

With confidence that God will give me power to perform the duties of this office, I promise to faithfully execute them, according to the light that I shall receive.

I now declare you duly installed as officers and leaders of ..... for the coming year.

To you in the audience, I present the installed officers whom you have chosen. Since they have been rechristened, it is altogether fitting that you, too, should be given a name. There are many that might be given to you, but the one that comes to my mind as being appropriate is that of Dorcas. She was a woman, we are told, who was full of good works. You will be full of good works. You are our Dorcas. Your key verse is Acts 9:30. "Now there was at Joppa a disciple named . . . Dorcas . . . She was full of good works and acts of charity."

Will you stand and repeat after me the following pledge:

I promise to support and follow the duly elected officers, trying always to do the task at hand to the best of my ability.

Prayer

Lord, give unto these leaders wisdom in all things, strength for every task and courage to attempt in Thy name that which may seem impossible. Give to these followers readiness of spirit, joy in the task and a full measure of Thy grace in all things. Give to leaders and followers alike a vision of Thy Kingdom on earth, and grant that they may have no small part in bringing it about. Amen.

Closing Hymn: "A Charge to Keep I Have."

YOUR OATH

He that imposes an oath makes it,
Not he that for convenience takes it;
Then how can any man be said
To break an oath he never made?

Samuel Butler

Audio-Visuals in the Church

The Blind Man Is Healed

We are glad to bring these reviews of some of the current audio-visual materials to our readers. Other presentations will follow as the producers and distributors make their slides, filmstrips and recordings available to us for that purpose. At present motion picture films cannot be included in these presentations.

The Life of Christ

THE STORY OF JESUS IN FILMSTRIPS, a series offered by Cathedral Films, is by far the most complete filmstrip production that we have seen. It offers the entire life of Christ in twenty-four fifteen-minute filmstrips. The soundstrips are twenty-four twelve-inch, long-playing 33 1/3 rpm records.

The records serve a dual purpose. On one side the narration of the filmstrip is for juniors. This side has been prepared for classroom presentation. On the reverse side is a narration for adults. In both cases the continuity has been carefully prepared to fit the mentality of the age group for which it is intended. Supplemented with teacher guidance, use of the Bible and other helps, the twenty-four soundstrips provide a practical, pictorial presentation of the life of Christ and a very adequate substitute for the denominational program for half a year.

John C. Harrell, a clergyman and educator of note, has been in charge of the production. Good educational consultants have helped to make the course most effective.

The adult records use a more mature vocabulary and bring in social interpretations above the junior level. So you have two courses which are based on the same pictures.

Too much cannot be said about the beauty of the pictures in this series. They are posed pictures. Costuming has been accurate according to tradition, if not always historically sound. The artists have truly caught the spirit of the New Testament.

This series may be prophetic. We can probably look forward to others which will make the filmstrip projector a very important work horse in the program of the local church.

THE LIFE OF JESUS CHRIST AS PORTRAYED IN STAINED GLASS is a filmstrip of sixty 33mm frames, in color. It has been produced by Whittemore Associates, Inc., of Boston, Massachusetts. Each picture is taken from a window installed by Whittemore under the supervision of William R. Jack and Christy R. Rufo. The pictures retain the rich colors of stained glass. They are arranged in chronological order, so a very orderly life of Christ is presented. A handbook authored by Frederick gives in detail the story of each window pictured.

Great Saints of the Church

HEROES FOR GOD is another set of soundstrip lessons from Cathedral Films. Six saints of the church have their stories told with pictures and records. The subjects are Martin of Tours, Margaret of Scotland, Nicholas, Francis of Assisi, Christopher, and Patrick. Twelve-inch, long-playing 33 1/3 rpm records provide the synchronized story to go with the filmstrips. As the records are double-faced this means but three recordings.

A feature of the presentation is that each character is allowed to speak for himself, telling his life story from early years. All of these saints are definitely historical characters. In each instance presentations are loaded with legends which have grown up about them, and there has been no conscious effort to separate the truth from the fiction. To many Protestants really ignorant of the lives of some

Saint Patrick and the Druid Priests

stronger, than all the surface organizations or the established traditions. This is evidenced by the coming Arab Union. The West has kept the Middle East apart. It has in various national interests despoiled it, controlled it. And then, by partial interests, it drove—through Israel—a million Moslems out of their historic homes and gave the area to an artifically created nation. That act and this fact will never be forgiven nor forgotten by the eighty millions of the Arab world. The tide of history is in their favor.

The crusades were theologically a folly. To wage wars for the empty tomb of Christ and to extend Christianity by force of arms, by slaughter of unbelievers, was a crime. Nor did this folly bring the Holy Land back into Christian controls! The Children's Crusade, for example, ended with death or slavery for the poor deluded children. Slave traders profited therefrom. But the by-products of the crusades did much to cross-fertilize West and East. The Dark Ages of the West received new light from the Moslems who had nourished the arts, the sciences. So progress was made for the world. And the West carried the torch where the East laid it down. Thus civilization advances. But the planning of the rulers, the concepts of the peoples, were old wineskins for new wine; they could not contain the future.

We may be sure that eighty millions of Moslems will become united, that they will enter upon a renewed role of greatness on the stage of civilization. It is for us to be their friends—for our own sakes and for their sake.

J.F.C.G.

COMMUNISM AND THE THEOLOGIANS by Charles C. West. The Westminster Press. 399 pages. $6.00.

The author graduated from Union Theological Seminary and received his Ph.D. degree from Yale University. A Presbyterian minister, he has been engaged in various activities which have prepared him for the authorship of this book. He spent three years in China and three in Berlin, two of these as the Berlin representative of the World Council of Churches. He is now assistant director of the Ecumenical Institute and lecturer in the Graduate School of Ecumenical Studies of the World Council of Churches at Bossey, Switzerland.

Theologians of Europe, and in a lesser way America, have been forced to meet Communism, sometimes as an academic and ideological foe, but also in some cases in a personal encounter that has been a threat to mental and physical freedom. The reactions of the world's great contemporary theologians have varied in their responses to the dialectic and practice of Marxism. To study these reactions as they occur in the midst of the doctrinal writings and also the preaching of these scholars has been no small task. It has required a great measure of scholarship as well as a wealth of patience and insight. Among the theologians whose work has been searched for a summary of their teachings in regard to Communism are Emil Brunner, Joseph Hromadka, Paul Tillich, Reinhold Niebuhr, Karl Barth, Helmut Gollwitzer, and others.

It is not within the province of this review to try to sum up the opinion of each of these theologians as he encounters Marxism. To attempt to do so would result in injustice to the theologian, to the author and to the reader. The sad truth is that there is no simple way to condense the works of these men. Even in so thorough a treatment as this by Dr. West there is the possibility of neglecting essential elements. When these scholars fail to understand each other, as it seems they do, it may be asking too much for the average American pastor to comprehend fully the teaching of all of them.

Dr. West is to be commended for the work which he has done in the face of these difficulties. His book would be more helpful to many of us if he had made an effort to translate more of the German theological terms. His own theological position seems to be sympathetic toward those of the neo-orthodox persuasion. That may be a help or a hindrance in evaluating their doctrinal response to the

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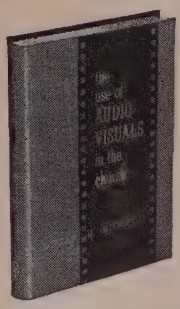

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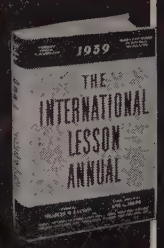

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Communist ideology. The final chapter considers the challenge which faces the Christian who comes into contact with Communists or who is forced to live under Communist rule. Dr. West does not present untried theory but recounts the experiences of Christians who have gone the second mile of Christlike life and witness. The results are a testimony to the power of the gospel of Christian love. After plodding through the major portion of the book which cannot avoid being heavy reading, it is an inspiration to come to this concluding chapter which shows that sometimes in strange ways our faith is the victory which overcomes the world.

C.V.B.

PROTESTANTISM

PROTESTANT CHRISTIANITY **by John Dillenberger and Claude Welch. Charles Scribner's Sons. 340 pages. (paper) $1.50.**

As stated in the preface, "this book is an essay in the interpretation of Protestant Christianity." The work was prepared in answer to a need for a book on Protestantism which might be used in college courses in religion and which would also help the intelligent layman to a better understanding of the backgrounds and significance of Protestant Christianity. The study was undertaken at the request of a committee of the National Council on Religion and Higher Education.

Rejecting the thesis that the life of the religious community is simply determined by social and cultural factors and the notion that Protestantism can be understood apart from these factors, the authors have emphasized those men and movements which have been of greatest importance for an understanding of Protestantism as a whole. The movement is interpreted as an historical community seeking the recovery of the gospel and as having a peculiar relation to culture. Some of the themes discussed in this book are: the theologies of Luther and Calvin; other Reformation patterns; Puritanism; the formation and varieties of liberal theology; the Christian criticism of society; recent Protestant thought; and, the ecumenical movement. The concluding chapter, What Is Protestantism?, is excellent.

The authors are to be commended for avoiding both the danger of overpopularization and the temptation to burden the work with technical scholarship. While the serious student of church history and religious thought may find little that is new in this volume, this is an eminently rewarding and clarifying book to place in the hands of anyone seeking a one-volume treatment of the history and significance of Protestantism.

J.C.P.

THE SAINTS

SINS OF THE SAINTS **by G. D. Rosenthal. Morehouse-Gorham Company. 164 pages. $2.50.**

The title of this book, which is a selection of the Episcopal Book Club, is not without its challenge. Immediately we begin to ask ourselves questions. "But do saints sin?" "If a person does sin, can we call him a saint?" "What are the sins of the saints?" The publishers inform us that the author, in the light of long experience as a parish priest, has written about the faults and failings of religious people.

The table of contents gives us a definite idea of the sins discussed in this volume. The subject of the third sermon is Bad Temper and that of the fifth is Tittle-Tattle, which Dr. Rosenthal describes as "unkind gossip." In this connection he says, "The Greek from which the word 'devil' is derived means literally traducer or slanderer. When we consider the immense amount of misery spiteful gossip has produced, the misunderstanding and strife that have resulted from it, the reputations it has ruined, the friendships it has wrecked, the congregations it has rent asunder, surely we must admit that it is diabolical and that St. James is guilty of no exaggeration when he says of the evil-speaking tongue that it 'is set on fire of hell.'"

Other sins of the saints which are dealt with are Depression, Anxiety, Self-satisfaction, Moral Cowardice, and The Love of Money. One of the best of these brief sermons is "Stunt" Religion. This has to do with despising the commonplace and craving for the sensational. Although we might not expect it, this original subject, like others in the book, has a definite and effective Biblical background.

Sins of the Saints is a highly readable book with real possibilities of helpfulness.

L.H.C.

HOMILETIC

MAKING THE MOST OF YOUR BEST **by David A. MacLennan. The Westminster Press. 183 pages. $3.00.**

The thirty-one brief sermons in this volume by the pastor of the Brick Presbyterian Church of Rochester, New York, were first given as weekly radio broadcasts. Sometimes we can get a reasonably good idea of the contents of a book by the titles of its component parts. That is decidely true of this volume.

Among the titles of these discourses are the following: Quiet, Please; Do You Sleep Well? Marks of Maturity; Down to Earth; Are you Lonely? Don't Be Tired Tomorrow; and, The Need for Roots. We can be certain that a preacher who can formulate such topics will not be dull; and if we do a little thinking about their

significance, we will realize that they deal effectively with subjects that are helpful and inspiring. Those who read Dr. MacLennan's department, Priming the Preacher's Pump, each month in *Church Management* do not need to be told that he is a master of the art of compelling attention. It can be said with considerable assurance that anybody who reads a few sentences in one of these addresses will not stop until he has completed the entire discourse. Moreover, it is hard to imagine a person reading one of these without continuing until he has read the other thirty, at least once.

It is interesting and illuminating to notice some of the methods used by Dr. MacLennan. One of his devices is asking the reader questions. A number of the titles are in the interrogatory form, and this same method is utilized in several paragraphs. For example, following are the opening sentences in the first sermon. "Do you feel low? Do you consider yourself a 'has-been'? a back number? an 'also-ran'? Has life lost its sparkle?" Here are two penetrating questions from Quiet, Please: "Are we so busy making a living that we have left too little time for making a life? Are we so busy getting on and getting ahead that we have left only tag ends of our energy and time for becoming really acquainted with our families?"

Another marked characteristic of these brief sermons is the author's use of fresh, vivid, creative illustrations; and along with these is a wealth of unusually effective quotations from masters of literature, both present and past.

Making the Most of Your Best is an exceptionally original, delightful, and edifying book.

L.H.C.

CHRISTMAS

THE COMPLETE CHRISTMAS BOOK **edited by Franklin Watts. Franklin Watts, Inc. 339 pages. $4.95.**

This book is just what it claims to be —a complete book about Christmas. Every phase of the holiday season is treated.

The first chapter, entitled What Do You Know about Christmas?, contains interesting anecdotes as well as the nativity story according to the Gospels of Matthew and Luke.

A very helpful chapter is that covering the question of gifts. Instructions are given for many items which can be made at home.

Are you interested in impressing people with your artistry as a gift wrapper? This chapter is one of the most appealing. There are many, many clever ideas for creating exceptional packages with little effort.

The same can be said about the chapter dealing with decorating the home for Christmas. There are ideas for every corner of the home—from the lamppost on the outside to the Christmas tree inside.

Not to be overlooked is the culinary department. Without the aid of a cookbook, a complete holiday dinner, including turkey and trimmings, can be prepared according to recipes in this chapter. Christmas baking covers the various traditional delicacies including cookies and fruit cake.

It is always rewarding to think of others less fortunate, and suggestions are given in another chapter for making the holiday more pleasant for those in institutions and old folks' homes.

The last four chapters—Christmas in America, Stories for the Christmas Season, Christmas in the Future, and Christmas Verse—contain a wealth of material written by such well-known people as Dorothy Thompson, Louisa May Alcott, O. Henry, Charles Dickens, Tennyson, Longfellow, and many others.

This book is recommended for the homemaker, the schoolteacher, the Sunday school teacher.

E.B.E.

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David A. MacLennan*

Priming the Preacher's Pump

Are you on the right wave length? It is a good question for Christians in general and Christ's preachers in particular. Thrust into my mind by a theological professor's report of a recent experience, it is easier to ask and answer than to insure that I am on the beam. Here is the professor's story. This able scholar is hard of hearing. He uses a modern hearing aid. He was seated in the lounge of a certain airport. Coming through the public address system were announcements of arrivals and departures of planes. As is customary in these modern stations, individuals were being paged also. What bothered our friend were the other announcements. These had to do with the heights and directions of planes, the courses they were on, and the flight patterns to be followed by specific aircraft. It seemed curious to him that these announcements were being made to the traveling public. He assumed that they were being spoken through the loudspeakers. But a chance remark of a companion disclosed that he alone was receiving this stream of information and counsel. Persons with normal hearing did not hear the instructions to pilots and the requests of pilots to the observation and control tower. Suddenly he realized that his sensitive hearing aid was actually a miniature short-wave receiving set. By a freakish combination of conditions he was able to hear words inaudible to those with perfect hearing.

Inevitably the homiletical lesson is plain! If you want to hear something you must be attuned to its wave length. Our physically deaf theologian is a sermon-maker. From his personal experience in the airport waiting room and from his meditation upon it, he drew a three-point sermon. I am confident that he would share the outline with us. First, to hear yourself you must be on the wave length of honesty. Secondly, if you wish to hear what others are really saying, you must tune in on the wave length of sympathy. Finally, declared this helpful expositor, if you wish to hear what God speaks, you must be "on" humility.

Other thoughts arise from this question of being on the right wave length. Do we fail to communicate Christ's good news to some hearers of our words, not only because they are not on our wave length —cannot interpret the "signals" coming from our sending set—but because we do not reach them on their own "beam"? Either cause may be responsible. Recently I was informed that an intelligent and literate woman, the wife of a successful young executive, stated that corporate worship of God meant nothing to her. She could see little point in intercessory prayers and found the sermon, even when prepared and delivered by a master preacher, dull, irrelevant, and superfluous. She knew that her husband derived much from the experience of worship, but she did not and doubted if she ever would. I do not know this young woman well enough to know whether her rejection of worship conceals a deeper rejection or hostility. It is possible that her lack of religious background during the formative years of her girlhood explains her repudiation of Christian worship. (She participates in Sunday school activities.) May it not be due to her failure to try to get on the wave length of the preacher and of Another whose transmitter the preacher is? "How shall they hear without a preacher?" asked the apostle in his famous Romans passage. How can they hear unless both the preacher and hearers deliberately try to tune in? In Lent of 1959, which begins next month on February 11, we can attune our own minds and spirits to God's Spirit and "send" the Word so a majority of our people can receive it —can receive him.

Sermon Seeds

I. DO WE KNOW ANY? Text: Romans 16:10, Moffatt translation— "Salute that tried Christian, Apelles. . . ." One Sunday morning not long ago, in Brick Presbyterian Church, Rochester, New York, the preacher expatiated on the duty and privilege of the Christian. A small boy, in church for the first time since he became able to endure a grown-up's sermon, nudged his mother. "Mummy," said the lad, "what is a Christian?" Mother is an informed Protestant believer. "A Christian is a person who loves Christ, believes in him, and follows him." The boy blinked a moment and then asked innocently, "Do we know any?"

Do we know any Christians? One nineteenth-century cynic said that Jesus of Nazareth was the first and last Christian. But each of us knows at least a few who deserve the name first bestowed on Christ's followers as a reproach—Christian. Suppose that commuting between planets Earth and Venus had become a fairly frequent feature of space travel and a tourist from outer space with linguistic skills asked you to define "Christian." What would you tell him? For what would you advise him to look? How could he tell when he encountered the genuine thing—or rather, the genuine person? Paul Scherer once recalled how Halford Luccock told of reading a book in which a crackpot described organizing a Society for the Promotion of Madness among Respectable People. Then it occurred to Dr. Luccock that the New Testament sets down the minutes of just such a society. The Book of Acts especially tells about its members, all of whom are characterized by divine irregularities. These Christians have irregular eyes, seeing him who is invisible; irregular ears, hearing unspeakable words; irregular minds, not conformed to this world. They are mad, because they frequently become all mixed up and play a military march at the funeral of one of their number. They outthink, outlive, out-die others—all because they are sure that there is a Power abroad that will sweep empires out of its path; all because of a Love that outlasts crucifixion. Do we know any individuals with such glorious characteristics?

Here is a list of identifying marks: (1) A Christian is one who bets his life that Jesus Christ is the chief clue to

*Dr. MacLennan, who regularly conducts this column for Church Management, is minister of the Brick Presbyterian Church, Rochester, New York, and part-time instructor in homiletics at Colgate-Rochester Divinity School.

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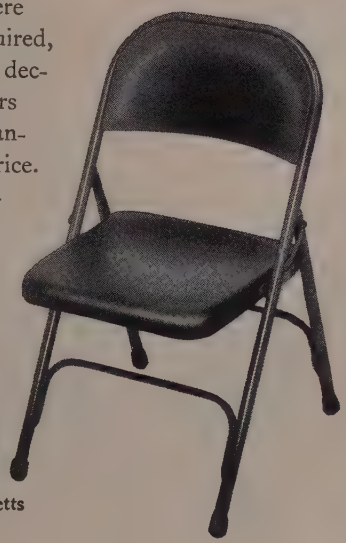

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basic reality. (2) A Christian is a person who is linked with other Christians. The spiritual experience of a Christian is intensely personal, but it cannot be private. As Dr. Winthrop Hudson has written in his excellent book *The Story of the Christian Church,* "Anyone who is to find Christ must first find the Church . . . . The Church is the society, the fellowship, the community of all those who are knit together in love through faith in Christ." (3) A Christian is a person who is "under orders." To be a disciple of the Lord is to be disciplined. This includes reading and accepting the marching orders through prayer, worship, Bible reading, the communion of the Lord's Supper. It involves proportionate giving of money to support Christ's cause at home and everywhere. It means accepting the order to love one another, even as Christ has loved us, whether the other is likeable or not. (4) A Christian is a person who cares about others.

"Mummy, what is a Christian?" "A Christian is a person who loves, believes, and follows Jesus Christ." "Mummy, do we know any?"

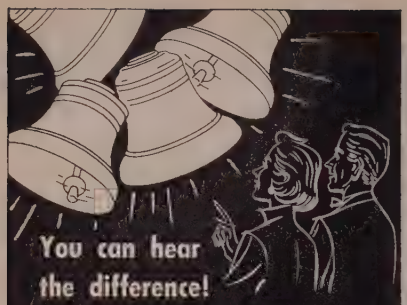
II. IS GOD YOUR PRIVATE SECRETARY? Texts to keep in mind if not in exegetical use in such a sermon: Psalm 23:1—"The Lord is my shepherd . . ." John 14:36—"And he said, 'Abba, Father, all things are possible to thee; remove this cup from me; yet not what I will, but what thou wilt.'" Revelation 19:6—"The Lord God Omnipotent reigneth!" Introduction: Florence Nightingale (1820-1910), patron saint of trained nurses, was a colorful and exceedingly competent person. She had to be to achieve what she did in the improvement of hospitals and training of nurses. One of her biographers, Lytton Strachey, wrote of her religious beliefs:

> **Her conception of God was certainly not orthodox. She felt towards Him as she might have felt towards a glorified sanitary engineer; and in some of her speculations she seems hardly to distinguish between the Diety and the drains. As one turns over these singular pages (of her diary), one has the impression that Miss Nightingale has got the Almighty into her clutches, and that, if He is not careful, she will kill Him with overwork.**

Miss Nightingale herself seems to have been aware of this tendency in her thinking. She comes alive as an honest and basically sound thinker when you read a private note she made in her diary: "I must (and she underlined *must*) remember that God is not my private secretary."

Do we need to remember that fact, too? Most intelligent persons believe in God. "There must be a kind of a Something," the vague believer may say. Others go farther and agree with Leo Tolstoy that God is he without whom one cannot live. No one lives without some kind of God, spelled with a capital G or not. The question, therefore, is not, "Do we believe in God?" but, "In what kind of God do we believe?" Certainly in most churches those present could say that they believe in the God made known, brought near through the Biblical revelation, supremely in the self-revelation of God in Jesus Christ. "The Lord is my shepherd," the guide and guardian of my way. He is also the august being confronted by the young Isaiah "high and lifted up," sovereign over all. He is the God and Father of the Lord Jesus Christ. To this great God our Lord prayed, acknowledging God's almighty power, but bowing in submission to Gods' will and desire for him. The God whom we confront is the ruling power and righteousness almost ecstatically hailed in the last book of the Bible: "The Lord God Omnipotent reigneth!" As a tourist said of the Grand Canyon: "You cannot shake hands with the Creator of this." We cannot patronize or direct the eternal and infinite One who dwells with the contrite of heart and yet who tells the number of the stars and universes of the cosmos.

God is not our private secretary. (1) We cannot dictate to him. When we become "righteously indignant" at individuals, groups, nations, we cannot ask



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him to liquidate them or even chastise them. Recall Luke's report of Jesus' rebuke to the disciples who wanted heaven to burn up the inhospitable Samaritan village. (Luke 9:51-56) Private secretaries are praised for many things, not least for ability to "cover up" for the boss when he forgets engagements or gives the wrong impression to a client, customer, or parishioner. We cannot ask God to do that for us. We cannot delegate decisions to the Almighty. We must choose, with such light as the Holy Spirit gives to help us see the path we should take. (2) We cannot treat God as a private secretary who must agree with our view of people, of issues, of what is right and wrong. "Shall not the Judge of all the earth do right?" asked Abraham in the old story about Sodom and the decent minority. (Genesis 18:25b) When ministers or laymen declare, as one group of ministers did some months ago, "We believe that integration is contrary to the will of God," they put into God's mouth words he never uttered. God is not a WASP—white, Anglo-Saxon, Protestant—nor Roman Catholic, Jewish, or black. God is Spirit, the Christlike Father of the entire human race. Of course, his human children differ in temperament, background, aptitudes, and in superficial matters. But there are no basic differences. God does not play favorites, and he cannot be dragooned into our camp, nor coerced into our way of thinking or feeling. (See Acts 17:26, 28b.) Dr. Albert Einstein once said, "God is not a magician." But God is all-wise, all-loving. In the church school program a little girl made an inspired mistake when she began reciting the twenty-third Psalm: "The Lord is my shepherd; that's all I want."

III. WHEN LIFE GOES SOUR. Here is a message which may be appropriate at the beginning of the Lenten season. Ash Wednesday is February 11. February 15 is the first Sunday in Lent 1959. Whether you observe the season in its entirety or not, the fact that many churches and Christians do recognize it may be helpful in calling your people to a more intensive cultivation of the Christian life and exploration of Christian truth. Dr. James Moffatt's translation of Psalm 73:21-23 gives excellent scriptural basis. "When my heart was sour, when I felt sore, I was a dull and stupid creature, no better than a brute before thee. Yet I am always beside thee . . ." Introduction may consist of use of the colloquialism, however offensive to the lover of English pure and undefiled, "Don't be a sourpuss!" We recognize the condition. It is not confined to adolescents. Who hasn't gone sour on individuals? our jobs? a political party? even a church? It is good to ask why we go sour. Consider the psalmist. (1) Why did this man feel sour and sore? For the same reason which makes us embittered, resentful, morose: He had let the acid of envy eat away his contentment. Life seemed full of "raw deals." Consequently his feelings were raw. He had lost confidence in God's goodness toward the ethically-minded citizens. At least he is honest. He understands why others ask, "What does God care?" Thomas Acquinas defined envy as "sadness at another's good." Envy poisons our relationship with others. See what it can do when it runs its devilish course to the end, in Matthew 27:18.

(2) We go sour on life for other reasons. Anxieties, feelings of rejection, induce the feelings of being hurt. Look at Psalm 73 again. When we live in a quandary long enough we tend to go sour.

(3) As the Biblical analyst knew, when we yield to bitterness we relapse into a lower stage of evolution. "No better than a brute before thee." Consider how we apply various beasts' names to ourselves and other humans! A beast, a skunk, a monkey, "going ape," a wolf, a fox, a worm, a hound, a fish, a shark—these are some of the names we turn into epithets. Like the lower animals, we do ignore or misread meanings in life which God intends. Like animals, we allow ourselves to be stampeded.

(4) What is the antidote to sourness of spirit? The man who wrote our Psalm was sure that there was one and that he had found it. "Sorely it troubled me, till I found out God's secret." The cure lay in taking God into account, in looking at frustrations, fears, corruptions, and pride from God's standpoint. Dr. Corwin C. Roachonce suggested the formula for sweetening souls resembles that for preserving fruits. (a) Add sugar. Cultivate sweetness of spirit by rising into magnanimity. Christ helps us to enjoy God forever. (b) A second preservative is a pinch of salt. A pinch of salt represents self-criticism. (c) Dr. Roach reminds us that a third tested preservative against sourness is "a tight seal." Look at the Psalm's last verse: "It is good for me to be near God." Without faith in God, life does go sour. We must have our lives "sealed tight in God." "For ye are dead (to all that sourness) and your life is hid with Christ in God." He holds us fast to himself, and spores of cynicism cannot enter.

Let me no more my comfort draw
From my frail hold on Thee.
Rather in this rejoice with awe
—Thy mighty grasp of me.

IV. DOES GOD USE PAIN? Texts: 2 Corinthians 7:10 (Moffatt)—"The pain God is allowed to guide ends in repentance never to be regretted, whereas the world's pain ends in death." Jeremiah 51:58—"Pagans waste their pains." Introduction: The deep mystery of pain confronts us all. One of literature's greatest books, the Book of Job, wrestles with this perennial problem. Anyone who has suffered or has watched another endure pro-

longed suffering knows that there is no completely satisfactory intellectual solution. Across the centuries thoughtful persons have asked, "If God is good, why does he permit suffering? Is he good and powerless, or powerful and not good?" Christianity does not solve the problem. It does something better. As a modern saint said, it gives the sufferer power—grace—to grasp life's nettle of pain and make something worthy out of it. (1) Here comes the insight of the New Testament as Dr. Moffatt translated the sentence penned by St. Paul to the first Christians in Corinth: God uses pain if we let him. This is vastly different from saying that God sends pain. True, sin and sufferings are linked, but it is blasphemy to say that all suffering is sent because of sin. Suffering, according to Christ, originated not in God but in the devil. He set himself to end it. He came, he said, that all might have abundant life. Abundant living at its best is healthful living. Pain is real. Not all pain is punishment. God uses pain. How?

(2) God uses pain as a danger signal. An ache anywhere indicates that something is wrong. Just as a red light flashing on the complicated panel of a modern air liner indicates something is malfunctioning, so with the red light of pain. God inspires research workers and physicians to track down pain's causes and, if possible, to remove or at least alleviate them. Within every body there resides power to drive out disease. This is the healing power of God.

(3) God uses pain in another way. Pain which we allow God to use can turn us to God himself. "That I may know him and the power of his resurrection and the fellowship of his sufferings," (Philippians 3:10) is the prayer of a valiant soul. Unmerited suffering may make a man an atheist. It can also bring a person closer to God. As we look at Christ on the cross we realize that in a profound sense the One with whom we have to do is the suffering God.

(4) God uses pain in a further way: If we will let him guide the pain, we can enter into new appreciation of others and find our love for them widened and deepened. "I never knew I had so many friends," a sick person says. A real compensation for sickness or sorrow is surely found in the way people show they care. God's Spirit can help us grow spiritually in times of weakness or pain—grow in understanding ourselves, grow in giving ourselves away to others in friendship.

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There is no friend of all your store
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It may be summarized in these words: God uses pain, when we cooperate with his life-giving Spirit, to make us better persons. Even our Lord, said the author of Hebrews, learned obedience by the things which he suffered. Sir Malcolm Sargent, famous British conductor, was asked what he would choose if he could have three wishes granted. Health? Wealth? Happiness? "No," said the musician, who had battled tuberculosis for a year in a sanitarium earlier in his career. Here are his three choices: first, sympathy and understanding of others; second, a sense of humor; third, "the gift of faith—Christian faith—because men and women get from such a faith strength to live and indeed strength to die." "Pagans waste their pains." But God can help you use your suffering or weakness. Will you let him?

PARSON'S BOOK(S)-OF-THE-MONTH

Every minister must make his own "best books for Lenten reading" this year, without benefit of librarians or publishers. Among the new books I would include are the following: Ralph W. Sockman's *Man's First Love: The Great Commandment* (Doubleday & Company, Inc., New York, 1958. 211 pages. $2.95). Here the "old maestro" (R.W.S., please note that "old" is used not chronologically but affectionately!) does one of his best treatments of the central concern of life and Christian faith. No preacher dealing with *agape* love or any other kind should fail to read this clear, penetrating exposition of love for God and man.

Different in tone and style but also stimulating and more provocative is C. S. Lewis in his ***Reflections on the Psalms*** (Harcourt, Brace & Company, New York. 151 pages. $3.50). These are meditations which have a hard center of probing thought in them. One example is the chapter entitled Connivance. Here Mr. Lewis deals with what he states is "the greatest difficulty which the Psalms have raised in my mind." This difficulty is the exhortation to avoid the company of the wicked, to stop being a "band-wagoner." The reason given is not because we are too good for the publicans and sinners, but because we are not good enough to cope with them. Mr. Lewis gives no comfort either to collaborationists, coexistence advocates, or to those who would be all things to all men for the sake of winning friends and influencing people to vote for them.

Reality and Prayer by John B. Magee (Harper & Brothers, New York, 1957. 239 pages. $3.50) is highly praised both by such a person as Dr. Leslie D. Weatherhead and other British readers and by American writers in the same field. Although it is over a year old, you or your people may have missed it. From what I have read of Dr. Magee's book, I can say that it deals systematically and freshly in high Christian fashion with the practice of prayer.

On the same theme but in pulpit prose easily read and remembered is Dr. Charles L. Allen's recent book, *All Things Are Possible through Prayer* (Fleming H. Revell Company, Westwood, New Jersey. 127 pages. $2.00). Here are twenty-four brief, clear, interesting sermons aimed at persons "on the street where you live." Biblically based, with unobtrusive psychology underlying the approach to everyday problems which prayer can help solve, these messages will be appreciated by many to whom a more scholarly discussion of the soul's sincere desire and noblest activity would prove formidable. Preachers will find helpful illustrations and sermon themes in this valuable book. It is not difficult to understand why Dr. Allen's books are rightly called by his publisher "inspirational best sellers."

NOTABLE QUOTES

I was in New York the other day and saw one of the giant ships of the sea coming in. It was beautiful and powerful and proud. But majestic as it was, that great ship had to wait for the tide before it could come in. The captain was anxious to make port. There were passengers on board who were in a hurry to land. But no matter—they must wait for the tide. And there are times when we are anxious to make some port of victory, to accomplish some task; but also, there are times when we must "wait for the tide." But in the waiting, we are certain the tide will rise, and because of that certainty we have faith and hope.—Charles L. Allen, *All Things Are Possible through Prayer,* pages 50, 51.

* * *

Is not intercession for another, especially in the realm of character or personal habits, an invasion of the sacred freedom of the individual's personality? Is it not like a subtle type of hypnosis or strong suggestion which takes away the power of personal judgment and responsibility? . . . True loving intercession, in which the whole person and his need are lifted to the Father in faith and trust, is probably the least coercive influence one person can bring to bear on another. Like love or reason, it does not coerce but rather awakens the centers of personal responsibility and strengthens the inner will so that the recipient is more, not less, a free man.—John B. Magee, *Reality and Prayer,* page 155.

* * *

One winter day as they crossed a snow-covered field, a father and his son agreed to make straight tracks from one side to the other. Watching each step, the boy's trail zigzagged from side to side. The father, keeping his eyes on a tree on the farther boundary line, walked directly toward it, leaving a straight path. Some

people keep their eyes on what happens to them and they become confused. Others devote their attention to what they can do about what has happened to them, and before them unexpected opportunities are sure to rise. Belief in God will keep our eyes on the future.—Norris L. Tibbetts, *Talks with Men,* page 16. (Association Press, New York, 1958. 96 pages. $2.00)

Jest for the Parson

"The cardinals are electing a new pope in Rome," said a woman to her neighbor during the recent papal election. "My goodness!" said the other, "I do hope they won't elect another Catholic!"

THEY BELONG TO US

(continued from page 58)

contacts. Of his counseling experiences, 195 had to do with family problems.

While I was in this chaplain's office, his phone rang several times. One call was from a sergeant who had received a telephone call from his buddy in Newfoundland. The buddy had said: "I haven't heard from my wife. Something must be wrong. Please ask the chaplain to go and find out."

I facetiously asked this young man: "What do you do in your spare time?" He replied: "Spare time? What's that? We chaplains here at the base figured out the other day that in an average of three and one-half weeks we spend seventy off-duty hours in our work." That is an average of three extra days a week. On this base, instead of ministering to 1,000 persons—which is the average set by regulations—each chaplain ministers to nearly 2,500. Is it any wonder that some of the men are breaking under this load—have been hospitalized or have been put on tranquilizers by the doctors?

Everywhere chaplains are seizing the opportunity to grow mentally and spiritually. They welcome the chance to take special courses to improve their work such as the course on marriage counseling at the University of Texas, the denominational retreats, and special leaves for the purpose of further education.

Another impression that struck me immediately was the growing parish ministry of our ministers in uniform. The military services are no longer made up primarily of young, single men. Drop into a typical service on a base and you will hardly be able to tell the difference from a civilian church. The men are in civilian suits; the women and children are there; and the announcements call attention to men's brotherhood, women's council, youth fellowship, Boy Scouts, Girl Scouts, preaching missions, and the like. In one base, the chaplain had made a survey of the Protestant personnel of his unit, and the overall average of married men was sixty-seven percent.

Church Schools in Military Bases

Because of my belief in the vital necessity of Christian education, I was happy to discover an expanding educational program. The Sunday school is thriving. In one army installation, two years ago the attendance was 125; today it is 600. "Why the growth?" I asked. The answer: buses, teacher training, more adequate housing, and the use of the unified curriculum (the curriculum produced jointly by the chiefs of chaplains and the Graded Lesson Committee of the National Council). Eighteen of the nineteen bases I visited were using this curriculum.

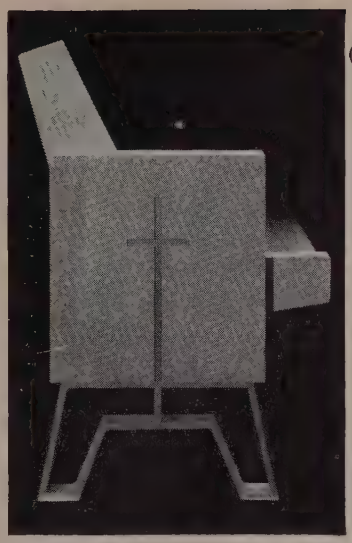
One Sunday morning I was shown through a Sunday school in action at a large military base. They have over a thousand pupils. The housing is not the best—long, narrow, barrack buildings that have been converted into departmental rooms; it seems like a hundred yards up to the front where the leaders stand. But they make the best of it. Curtains have been installed every few feet; when the assembly is over they can be drawn to make the long building into classrooms. There are two primary departments and two junior departments. I spoke to about forty senior high students in one of the buildings. I could sense the excellent rapport between the chaplain in charge of Christian education and his teachers. A word here about literature, a word there about the coming vacation church school, repartee back and forth; it was a truly joyous occasion.

What does all this mean? It means that the work in the military is no longer of a transient nature. There is an opportunity to build. And the chaplains are taking advantage of it; dependents of military personnel are growing up grounded in Christian teaching.

Let us do a better job of preparing our young people for military service. I heard it again and again: "Our young people are poorly prepared for military service. They don't know what to expect, so they miss the mark. Sometimes they become moral failures." One brig chaplain told me how some men purposely try to get BCD's (bad conduct discharges) because they feel no sense of responsibility to their country. Surely, some of these fellows are sick mentally; but in cases of normality, the home has failed, the school has failed, and the church has failed if there is no feeling of responsibility to this great country where they've been born, where they've grown up, and where they possess the greatest freedoms on earth.

I think it is tremendously important, too, that young people going into service do not think of these years as a marking-time period but as a time of opportunity for mental, moral, and spiritual growth. The opportunities are there. Hundreds of educational courses are available; there is the learning of experience; there are chances to make friends, not only with fellow Americans, but with people in other lands.

This job of preparation, of course, begins in the nursery department, for Christian education is a lifetime job. But perhaps there also needs to be a "crash" program sometime prior to entrance upon military experience. I am happy to see that many denominations now realize this and are beginning to give special help to



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young people during the junior or senior year of high school. A recent series entitled "The Christian Looks at the Military" appears in the Methodist curriculum. American Baptists have an eight-session elective course for seniors called "Military Service and You." Disciples have a course, "More than Marking Time."

In some communities there is a feeling that this preparation must be handled on a community basis. Some time ago Rochester, New York, had a series of studies on twelve successive Sunday afternoons for all seniors. The YMCA has two excellent color-sound filmstrips entitled "Calling All Men" and "It's Up to You," as well as a fine packet of materials for communities wishing to tackle this problem. The Military Chaplains Association has a program called "The Parent-Chaplain Conference Plan." The General Commission on Chaplains and Armed Forces Personnel is correlating information on all these various approaches and will be glad to furnish churches and communities with the results of its findings.

Here in Washington literally thousands of high school seniors make a pilgrimage to their capitol to see first-hand the workings of government. It has occurred to me what a fine thing it would be if there were a Senior Day when, under the auspices of the churches and the chaplains, the high school seniors might visit a military installation near their home communities and be oriented on what is to come. This might come as a climax to a course of study on "military service and you" held in a local church, a group of churches or a community.

Let us do a better job of keeping in touch with our men and our chaplains. The telephone company has a slogan, "When you are away, keep in touch." An article last year in *Presbyterian Life* pointed out that "we Presbyterians are seriously neglecting 100,000 of our most important members—the young men and women who are in military service." Add to these the Baptists, the Methodists, the Disciples, the Episcopalians—and on and on.

Of course, a great deal is being done. Many denominations have commissions on chaplains whose duty it is to keep close personal touch with their ministers in uniform. Some have camp and community committees which keep in touch with the churches around the camps. I know of one denomination that tries personally to keep in touch with every one of its members in service. However, these committees are often hindered in their programs by the misguided folks back home who don't want to have anything to do with the military because they feel that means the support of the war machine. Then, of course, there's the bigger handicap which might be expressed in the phrase "out of sight, out of mind." The far-called are simply not around and perhaps do not contribute to the church budget; therefore, they're forgotten.

Armed Forces Sunday

One denomination promotes an Armed Forces Sunday in its churches near military installations. It is suggested that this observance be held on the third Sunday in May, for this is the Sunday which follows Armed Forces Week and Armed Forces Day. Or, it is suggested this might be held on the Sunday preceding Veterans' Day, November 11. Maybe it would be a good idea for all denominations to promote an Armed Forces Sunday, not just in churches adjacent to military installations, but in all churches. This would give each church, once a year, an opportunity to review its responsibilities to its members in military service around the world.

Let me point out that the most vital single thing any church can do to keep in touch with its service personnel is to write personal letters. A person who has been around military personnel for many years told me one day: "You talk about shows, entertainments, girls—to keep up the morale of the service men. I tell you the two best means are warm socks and letters from home."

Finally, let us recognize and use our men in uniform. From time to time, I have been a member of committees that were so pacifist in their learnings they would have nothing to do with any program for the military. I believe they were saying in essence, "Let the devil have them; we are not interested." Not long ago I mentioned the name of a military base at a college when one of the young persons in the crowd said, "Don't mention that name around here." I said, "Listen—you fellows will be out there one of these days."

Actually, however, this spirit has been changing; and though there are remnants of this anti-military feeling left, generally church people recognize the great importance of including the names of the military when they call the roll.

In some sections, I have heard talk of a military church—baptism without reference to civilian churches, letter of transfer and the like. I take it this is not what the denominations want. But if we isolate our men in the service, they will move farther and farther away from us, and the result may well be a military church.

I have just recently moved from a denominational job with American Baptists to interdenominational work with the General Commission on Chaplains and Armed Forces Personnel. Any number of people have said about me: "It's too bad we've lost Larry Fitzgerald." Yet many people feel that way about chaplains. "It's too bad we've lost him; he's gone into military service." Did the State of Minnesota lose Walter Judd when he was elected to Congress and came to

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Washington? And how do you suppose the chaplains and men feel when the churches back home often feel they're out of the picture? Oh, I know, we appoint a service-men's commission to keep up with these men, and that's good; but it takes something more. It takes the warm-hearted concern of the Christian folks back home.

There are many things that, as churches and as individuals within churches, we can do. Let me jot down a few. You will think of others.

Through our colleges, give an occasional D.D. to a chaplain who has performed outstanding service.

When chaplains and other military personnel attend our churches, our conventions, our conferences, recognize them.

Print occasional stories in church papers about what they are doing.

When our chaplains come out of the service, try to locate them in churches commensurate with their abilities.

Invite service personnel into your homes.

Wherever you see military personnel, if you have opportunity, chat with them; be interested; find out first-hand what is going on.

Invite them to attend your camps and conferences and make a contribution.

Send *The Link,* the only Protestant religious magazine prepared directly for military personnel, to your young men and women in service.

Some of the finest chaplains on duty today are men who served as enlisted men men in World War II. Whatever we do, we must not lose these young men who are enlisted men today. It is estimated that one million a year go in, and one million a year come out. The church that keeps contact with them while they are in will likely be the church that holds them when they get out.

When they come out, they will have a message that will help other young people. I know of a young minister who had unusual success as pastor of a high school conference in West Virginia. He had not been long out of the service. One of the local pastors said to him: "You're hitting the nail on the head. Your preaching is down-to-earth. You know well the problems of these young people." Military service had helped that young preacher get out of his ivory tower.

Our task is to so build bridges of understanding that our faces and theirs will be turned toward the face of Jesus of Nazareth, the crucified and risen Savior and Lord. It was a Roman soldier in the long ago that watched the face of Jesus as he suffered on a cross and said: "Truly this was the Son of God."

A SONG OF THE ROAD

I lift my cap to Beauty,
I lift my cap to Love;
I bow before my Duty,
And know that God's above!
My heart through shining arches
Of leaf and blossom goes;
My soul, triumphant, marches
Through life to life's repose.
And I, through all this glory,
Nor know, nor fear my fate—
The great things are so simple
The simple are so great!

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ASSUME the physical attitude of self-confidence. The mere act of straightening your spine and squaring your shoulders will give you increased dignity and power. When you sit, sit erect; when you stand, stand straight; when you walk, walk with your head well-poised, your step brisk and elastic, and your whole bearing suggesting alertness and power. Carry yourself uniformly in the physical attitude of a self-confident man. Correct in yuorself every undesirable physical habit. Every movement you make, and every word you speak, contributes something to the impression you are making upon other people.—Grenville Kleiser.

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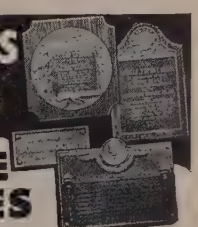

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Dear Sir and Brother:

Doubtless you will remember the invitation you extended me to come over into Macedonia and help the people of that section. You will pardon me for saying that I am somewhat surprised that you should expect a man of my standing in the church seriously to consider a call on such meager information.

There are a number of things that I should like to learn before giving my decision, and I would appreciate your dropping me a line, addressing me at Troas.

First of all, I should like to know if Macedonia is a circuit or a station. This is important as I have been told that once a man begins on a circuit it is well nigh impossible to secure employment in station work. If Macedonia embraces more than one preaching place, I may as well tell you that I cannot consider accepting the call.

There is another item that was overlooked in your brief and somewhat sudden invitation. No mention was made of the salary I was to receive. While it is true that I am not preaching for money, there are certain things that must be taken into account. I have been through a long and expensive course of training; in fact, I may say with reasonable pride that I am a Sanhedrin man—the only one in the ministry today.

The day is past when you may expect a man to rush into a new field without some idea of the support he is to receive. I have worked myself up to a good position in the Asiatic field, and to take a drop and lose my grade would be serious. Nor could I afford to swap "dollar for dollar," as the saying is among us apostles.

Kindly get the good Macedonian brethren together and see what you can do in the way of support. You have told me nothing about Macedonia beyond the implication that the place needs help. What are the social advantages? Is the church well organized? Does it provide a retirement or annuity fund to care for my old age?

I recently had a fine offer to return to Damascus at an increase in salary, and am told that I made a very fine impression on the church at Jerusalem. If it will help any with the board at Macedonia, you might mention these facts. Also, some of the brethren in Judea have been heard to say that if I keep on, in a few years I might have anything in the gift of the church. For recommendations write to Reverend Simon Peter, D.D., at Jerusalem. I am a first-class mixer, expecially strong on argumentative preaching. If I accept the call, I must stipulate for two months' vacation and the privilege of taking an occasional lecture tour.

My lecture "Over the Wall in a Basket" is worth two drachma of any man's money.

Sincerely yours,
Paul

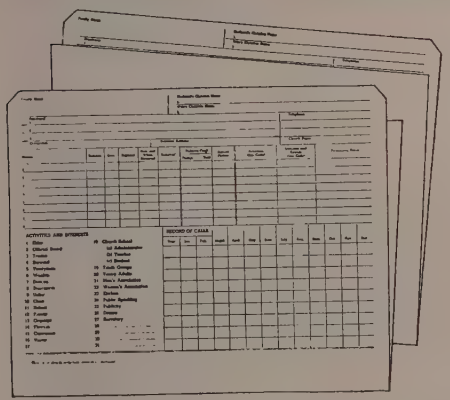
***An ancient document discovered by E. C. Landrum, business manager, First Presbyterian Church, Dallas, Texas.**

Efficient Records for the Modern Church

Thousands of new names will be added to church rolls during the coming months. The record forms offered here will help in the orderly administration of their religious activities.

Three new churches each week adopt the effective church record system described below.

FAMILY RECORD AND PERSONNEL FILE



1. *Fits the standard size letter filing cabinet* (9½" x 11¾")
2. *Complete church record for each member of the family*
3. *Records pastoral calls*
4. *Provides a folder for supplementary family information, confidential counselling material, etc.*
5. *File may be transmitted to new church if membership is transferred.*

Price: 7c each

If you now have a filing case the complete system for a church of 100 families will cost but $7.00; a church with 200 families, $14.00; a church of 500 families, $35.00.

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Simple, Economical, Efficient

The system consists of a 3½" x 6" family information card and a binder.

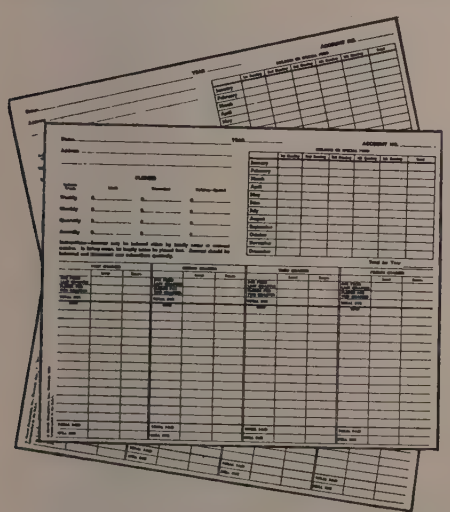
Binders come in two sizes. The ½" binder holds fifty cards. It sells for **$1.00** each; the ¾" binder will hold 100 cards; it sells for **$1.25.**

Binders are made from long-lasting black lexide.

The cards sell for **$1.10** per 100; 500 or more, **$1.00** per 100.

Use white cards for members; colored cards for prospects.

DOUBLE LIFE FINANCIAL RECORD



LOW COST: Each card, 6c; cost per pledge, 3c per year; $6.00 per 100; $60.00 per 1000

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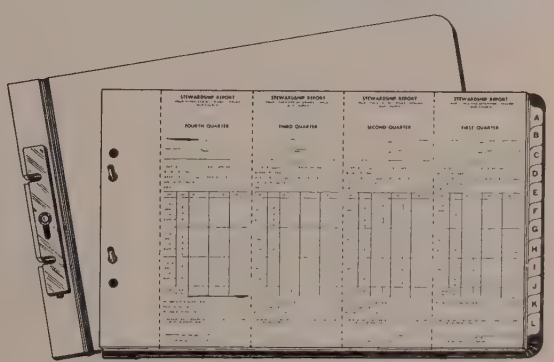
LONG WEAR . . . *Printed on a heavy white card stock*

THREE RECORDS IN ONE . . . *Three records, local, benevolence, and special, on one card*

TWO-YEAR RECORD . . . *Identical copy on both sides of the card*

COMPACT . . . *Five hundred cards take but six inches in your filing cabinet*

DIRECT ACTION CONTRIBUTOR'S RECORD



For churches which prefer to keep the weekly offering accounts in a binder. These sheets, arranged by quarters, are 14" x 8½" in size. They come in duplicate so that a quarterly report may be detached and mailed to the contributor.

Binder alone (with extension posts) **$3.35**
Alphabetical dividers **$2.50**
Sheets (in sets of two) 100, $2.25; 250, $5.00; 500, $9.75; 1000, $16.25.

We can supply a three line rubber stamp with name and address of your church for **$1.50.**

When paying in advance add five cents for each dollar of purchase price to share in postage costs.

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New Study Shows Prevailing

Deafness in Your Congregation

Frank Kodman, Jr.[1] and Richard C. White[2]

Hearing loss may occur at all ages regardless of race, color or creed. The extent of this problem in the congregation is most assuredly small but significant. The preschool child, the school child and older adults pose special problems when they attempt worship and are unable to adequately understand the spoken word. When these persons turn to their church for guidance, how can they be helped most effectively? How widespread is the problem? To whom should the person be referred for further help? What can the church do to aid these individuals during worship services?

To secure quantitative data concerning this general problem, a study was undertaken. Over two hundred clergymen in central Kentucky comprising the Catholic, Protestant and Jewish faiths were polled by questionnaire. A second survey was made of seminary students attending the College of the Bible in Lexington, Kentucky. A total of thirty-nine clergymen and twenty-two student ministers responded and returned the desired information. A total of sixty-one congregations were represented.

The questionnaire was concerned with the size of the congregation, the public address system, the number of individuals with impaired hearing, and referral facilities.

In Table 1 is shown a summary of the data concerning the scope of the problem. Approximately 20,000 church members were represented by the clergymen, with an average of 530 members per church. The seminary students averaged 127 members per church. Approximately 1.5 percent of the congregations were reported by both ministerial groups to have some type of hearing problem.

In Table 2, the number of public address systems and the number of churches having pew earphones are listed for each ministerial group. The results indicate that thirty percent of the churches use public address systems but only ten percent have pew earphones.

Of the 328 hearing problems identified in the sixty-one churches, 110, or about one-third, apparently sought advice and were referred to various medical and nonmedical specialists. A summary of these referrals can be seen in Table 3.

Clergymen reported 1.5 percent of their congregations as having hearing problems. In view of national estimates, we would expect a larger percentage. A more realistic figure would be something on the order of two percent for the school age children and ten percent for adults having presbycusis. The latter is a perceptive hearing loss which comes with advanced age. There is a paucity of information, however, on direct hearing surveys performed on church members.

The fact that thirty percent of the sixty-one churches had public address systems indicates that amplified speech is important to church members whether or not they have a hearing loss. We cannot assume that the microphone is installed for the hard-of-hearing person exclusively. On the other hand, the installation of pew earphones in one out of ten churches is more directly related to the persons in the congregation whose hearing is impaired. We have no information as to the frequency of usage of the pew earphones or their effectiveness.

An interesting feature of this study is the referral source indicated by the clergymen. Considering the medical doctor as the appropriate source of help for the hearing-impaired church member, it is interesting to note the number referred to nonmedical specialists. The chi square statistics in Table 3 show that both clergymen and student ministers referred about the same number to the medical specialists as to the nonmedical specialists. We expected to find a significantly greater number of referrals to the medical profession.

The clergymen referred thirty-nine percent to the nonmedical specialists and the student ministers referred forty-eight percent. Curiously enough, of the total number of medical and nonmedical referrals, forty-seven out of 110 were referred to nonmedical specialists and sixty-three were referred to medical specialists. An important question is whether or not there is a significant statistical difference between the number of referrals to medical and nonmedical specialists by the two ministerial groups. The clergymen and student ministers referred sixty-three cases to medical specialists and forty-seven cases

[1]**Director, Audiology Clinic, University of Kentucky, Lexington, Kentucky.**
[2]**Professor, College of the Bible, Lexington, Kentucky.**

TABLE 1—SAMPLE SIZE

	Churches	Congregation Size, Mean	Hearing Loss Individuals	%
A. Clergymen	39	533	286	1.43
B. Student ministers	22	127	42	1.50

TABLE 2—PUBLIC ADDRESS FACILITIES. SIXTY-ONE CHURCHES.

	Churches	PA Systems	Pew Earphones
A. Clergymen	39	17	5
B. Student ministers	22	2	1
Total	61	19	6

TABLE 3 — REFERRALS. N=110.

	Clergymen	Student Ministers
A. Medical Specialists		
Family Physician	17	5
EENT Specialist	11	13
ENT Specialist	7	4
Otologist	2	3
Otolaryngologist	1	0
Total	38	25
B. Nonmedical Specialists		
Audiologist	11	15
Hearing Aid Dealer	9	5
Psychologist	2	3
School Teacher	1	0
Chiropractor	1	0
Total	24	23

Chi square was 3.16 as a test of the difference between the number of cases referred by the clergymen to medical and nonmedical specialists (38 vs. 34) and is not statistically significant for 1 df.

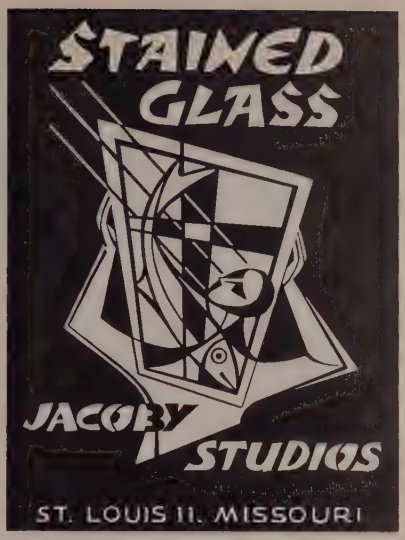
Chi square was .08 between the number of cases referred to medical versus nonmedical specialists by the student ministers (25 vs. 23) and is not statistically significant for 1 df.

to nonmedical specialists. When this difference was tested by the chi square (X^2) statistic, X^2 was 2.32, which is not statistically significant at either the .01 or .05 level for one degree of freedom. We can conclude, therefore, that the two ministerial groups did not differ statistically in the number of cases referred to medical versus nonmedical specialists.

Impaired hearing is first of all a medical problem. The family physician is an appropriate first choice. If he cannot handle the problem he can refer the patient to an ear specialist. The EENT practitioner is an older classification which has decreased in usage in recent years. To encompass the eyes, ears, nose and throat is a formidable task in this day of specialization. Thus, we encounter the ENT (ears, nose and throat) specialist, and the otolaryngologist (ears and throat) specialist.

If the hearing problem requires both medical and educational consideration, then the referral should begin with the medical doctor. The ears, nose and throat have to be thoroughly examined and every consideration given to the medical treatment. If the impaired hearing continues to interfere with communication or the development of speech, language or general education, then educational rehabilitation should be undertaken. Lip reading, speech correction, speech and language development, counseling or the selection of a hearing aid fall into the category of rehabilitation.

(turn to page 79)



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NEW PRODUCTS

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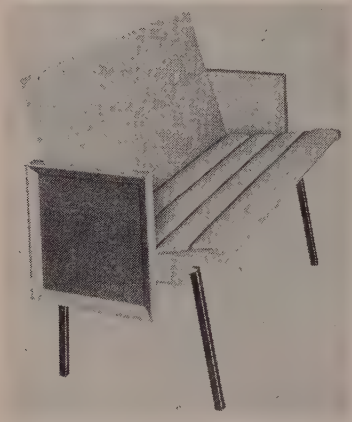

CONTEMPORARY PEW

Endicott Church Furniture has added a new contemporary pew to its Cushion-Eze line. Designed to harmonize with the simplicity and beauty of today's modern church interiors, the new pew features the patented, upholstered foam-cushioned seat. Four individual sections, each containing 1 1/4" of pure latex rubber, are covered with Naugahyde vinyl upholstery. Coverings are available in a wide range of colors and patterns. The pew is cradled in a sturdy steel standard of square tubing.

Circle No. 1591 on card

IRISH TAPE

Irish Tape is now appearing in a package with a "decorator" rather than a commercial look. Tape recorder fans find that the package adds a touch of color to libraries or living rooms, lending itself to the decor of any home. The box was designed also for easy recognition, with a wider edge and the Irish brand name in larger type. On the back of the box is space for cataloging the reel of tape by date, subject, recording speed, length in minutes and footage. Every reel of Irish Tape carries an unconditional guarantee.

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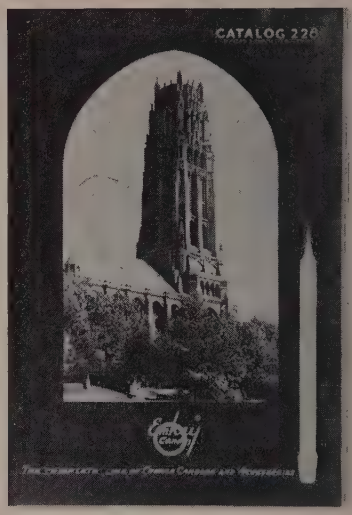


CANDLE AND ACCESSORY CATALOG

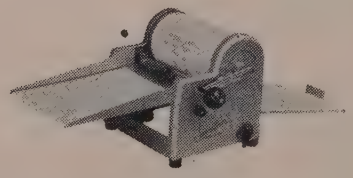
Emkay Candles, a division of the Muench-Kreuzer Candle Company, has just published its new sixteen-page catalog of candles and accessories for use in Protestant churches. It displays Emkay's new Candelart-on-glass candles, a complete line of candles, bobeches, sanctuary lamps, lighters and tapers, glass candle followers, and many other ecclesiastical products of highest quality.

Circle No. 1595 on card

HELP IN SECURING CHOIR VESTMENTS

CRIG stands for "choir robes I gave." These letters appear on an attractive lapel pin offered by E. R. Moore Company without charge. The pin invites curiosity and provides an excellent way of starting and spreading conversation and interest in the project of raising funds for new choir robes. This is but one of the thirty-nine ways to help you raise money for choir robes described in a free folder which is also available to interested groups.

Circle No. 1592 on card



SPIRIT DUPLICATOR

New, heavy cadmium plating for long-life rustproofing is an added feature of the Speedliner spirit duplicator. With the rust-resistant plating on machine parts, there are no uncoated metal surfaces anywhere on the machine. All other surfaces are stainless steel, high-polish chrome over nickel, or high-baked, scratch-resistant enamel. These finishes and the lightweight, simplified construction, sturdy design and ease of operation give the Speedliner many advantages for school, business or church offices.

Circle No. 1594 on card

HOME REFERENCE BIBLE

This beautiful new edition of the King James Version of the Bible is being offered by National Bible Press. Large "crystal clear" type on fine, white India-like opaque paper make it easy reading for all ages. It has a fine pebble-grain flexible cover in traditional black, completely embellished with 24-K gold tooling. Among its many exceptional features are a family record, marriage certificate, concordance, helpful table for daily Bible

reading, and the words of Christ printed in red. The finest craftsmanship guarantees a strong, enduring binding—constructed to last for generations. Further information on this and other attractive new Bibles is available.

Circle No. 1596 on card

NEW FOLDING CHAIR

"The BTC Chair," featuring revolutionary changes in folding chair design, has been introduced by The Brewer-Titchener Corporation.

It is offered in the following models: (1) the Decorator model with fully upholstered seat and back, (2) the Panel model with birch or walnut seat and back, and (3) the Caribbean model with perforated metal seat and back for either indoor or outdoor use. The Tom Thumb model is a juvenile size chair available in any of the adult size combinations.

The outstanding feature of the new BTC Chair is the luxurious comfort of the full seat and back. It has all the character and appearance of permanent seating, yet folds for easy, compact storage.

Circle No. 1597 on card

ADVICE ON BUILDING THE CHURCH STAGE

A booklet which gives instructions for designing and lighting the modern church stage has been published by the Ariel Davis Manufacturing Company. It will be sent free to any reader of *Church Management* upon request.

Circle No. 1598 on card

NIGHT OF MUSIC

And the night shall be filled with music,
And the cares that infest the day,
Shall fold their tents, like the Arabs,
And as silently steal away.

Longfellow

DEAFNESS IN YOUR CONGREGATION

(continued from page 77)

Where can special educational services be obtained? Audiology clinics, hearing centers, hearing and speech clinics and speech clinics in the vicinity can be contacted for follow-up help. Public schools have teachers who specialize in teaching the exceptional child. This category includes the gifted, the mentally retarded, the hard-of-hearing, the speech handicapped, the partially blind and other problem children.

When the hearing problem is associated with other factors such as poor learning ability, emotional disturbance, brain injury or psychogenic hearing loss, then psychiatric or psychological help should be included.

Summary

This study was concerned with the clergyman's approach to hearing problems in the congregation. Sixty-one churches comprising about 22,000 members were included in the survey. Thirty-nine clergymen from the Catholic, Protestant and Jewish faiths and twenty-two Presbyterian seminary students returned their questionnaires. The results were discussed with the explicit purpose of clarifying the referral procedures for the practicing clergyman.

Following are the major findings:

1. The clergymen's estimates of the number of hearing problems in their congregations averaged 1.5 percent, which is probably less than would be expected from national estimates of hearing losses for children and adults.

2. The use of public address systems in the churches was reported by a third of the ministers contacted. About one-tenth of the churches had pew earphones. More data is needed to determine the effectiveness of pew earphones and the frequency of their use.

3. Clergymen referred hearing problem cases to both medical and nonmedical specialists. The difference between the two referral sources was not statistically significant. The authors point out that the first consideration of the hearing impaired individual is medical care. Educational rehabilitation of the hearing handicapped was also discussed to clarify some of the procedures for clergymen. For certain allied problems, psychiatric or psychological assistance should be sought.

4. Attention was called to the availability of medical facilities (family physician and ear specialists) and educational facilities (hearing clinics and the specially trained teacher in the public schools).

5. Further data is needed on the incidence or prevalence of hearing problems among church members and the nature of the specific problems involved.

Wayside Church

Against the evening sky I saw it stand,
A single church spire in a lonely land.
Above the trees it rose to cut the blue
And let a little of God's Light shine through.

I saw the hills, the fields, the starry space,
And one small church spire standing there to grace
The dark, alone. And all of heaven bent
To wrap my heart in solemn, sweet content.

It seemed so small a thing, to dare to be
A part of such unleashed immensity.
And yet, of all, this only had the right
To stand serene against the coming night.

When suns shall cease and every star has paled
And moons go out, this beacon, unassailed,
Shall pierce the gloom with everlasting ray—
God's witness to the Life, the Truth, the Way.

Helen Frazee Bower
Campbellsville, Kentucky

Rondeau of Spring

Now Spring is here, let us forget
The Winter and its futile fret,
The winds that wandered to and fro
Across the fields of ghostly snow,
Where dreams crooned to the violet.

Though April's cheeks with rain are wet,
Within her grass-green gown are set
Anemones that laugh at woe,
Now Spring is here.

Brown grasses crumble into jet,
While innocence and nignonette
Lift to the breezes, as they blow
Down garden ways where lilacs glow,
And life is love without regret,
Now Spring is here.

Edgar Daniel Kramer
Baltimore, Maryland

DEMONSTRATED SURVIVAL

The most consistent materialist is willing to admit that there is an unknown and possibly unknowable mystery surrounding existence, of which he stands in some awe, without presuming to formulate any idea of the nature of that mystery.

Sir Oliver Lodge

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The young new preacher had an edge
Like a well-whet knife;
His eyes were full of stars as he
Spoke of eternal life.

He liked this little town in white,
These steady, sober people;
He loved this church that might be his
With mountains by its steeple.

He gave his listeners all he had,
Voice and brain and heart;
His sermon warmed him, so he felt
The teardrops burn and smart.

He finished, and the hush was deep
In the little place;
A gray-haired deacon rose with calm
Vermont upon his face.

He came forward, put his hard
Hand on the preacher's arm.
"Young man," said he," you didn't do
That text you took no harm."

The young man's face was like the sun,
The church was his, he knew;
He knew rapture when he heard it—
He was a Vermonter too.

Robert P. Tristram Coffin

THE MYSTIC'S PRAYER

If my feeble prayer can reach Thee,
O, my Savior, I beseech Thee,
Even as Thou hast died for me
Most sincerely
Let me follow where Thou leadest,
Let me, bleeding as Thou bleedest,
Die, if dying I may give
Life to one who asks to live;
And more nearly
Dying thus, resemble Thee.

Fourteenth Century

Various Interpretations of the Philosophy of Separation of The Church and State

The theory as well as the practice of separation of church and state is undergoing a basic reappraisal today to determine exactly what it means in the light of contemporary issues. Should these two institutions go their separate ways wholly independent of each other, or should their respective functions be defined and limited so that cooperation of religious and secular institutions can develop? The following quotations are typical of the range of thinking on this issue.

No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. Neither a State nor the Federal Government can openly or secretly, participate in the affairs of any religious organizations or groups, and vice versa. In the words of Jefferson, the clause against establishment of religion by law was intended to erect "a wall of separation between church and State."

—U. S. Supreme Court, Majority Opinion by Justice Black, Everson bus transportation case, 1947

* * *

Most of us who support the combination of general public education and specific private religious education do not ask the public schools, supported by taxes and directed by the state, to assume responsibility for the formal teaching of religion. This is the responsibility primarily of the home and the church. . . . But to take this position is not to assume that the public schools are or need be godless. It is expected that they shall teach that religion is an essential aspect of our national heritage and culture, that this nation subsists under the governance of God, and that our moral and ethical values rest upon religious grounds and sanctions.

—National Council of the Churches of Christ in the U.S.A., 1955

* * *

To one who knows something of history and law, the meaning of the First Amendment is clear enough from its own words: "Congress shall make no laws (sic) respecting an establishment of religion or forbidding (sic) the free exercise thereof." The meaning is even clearer in the records of the Congress that enacted it. Then, and throughout English and Colonial history, "an establishment of religion" meant the setting up by law of an official Church which would receive from the government favors not equally accorded to others in the cooperation between government and religion—which was simply taken for granted in our country at that time and has, in many ways, continued to this day. Under the First Amendment, the Federal Government could not extend this type of preferential treatment to one religion as against another.

—Statement of the National Catholic Welfare Conference, 1948

* * *

It was to create a complete and permanent separation of the spheres of religious activity and civil authority by comprehensively forbidding every form of public aid or support for religion . . . . we have staked the very existence of our country on the faith that complete separation between the state and religion is best for the state and best for religion.

U.S. Supreme Court, Minority Opinion by Justice Rutledge, Everson bus transportation case, 1947

* * *

Separation of church and state, as defined by the United States Supreme Court in interpreting the guarantees of the First Amendment offers a sound foundation for maintaining religious freedom . . . The maintenance and furtherance of religion are responsibilities of the church, the synagogue and the home, and not of the public school. Their time, facilities, funds and personnel must not be used for religious purposes.

—The American Jewish Committee, 1955
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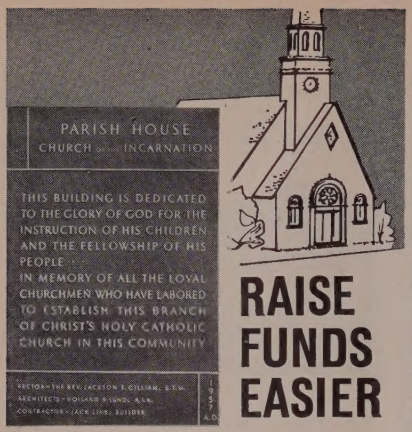
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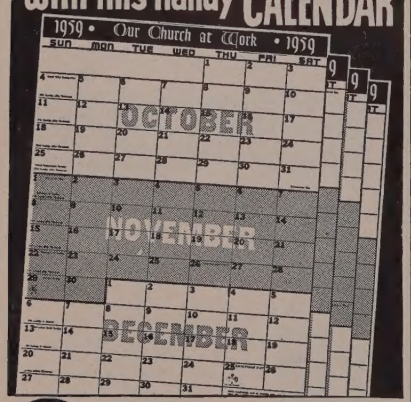

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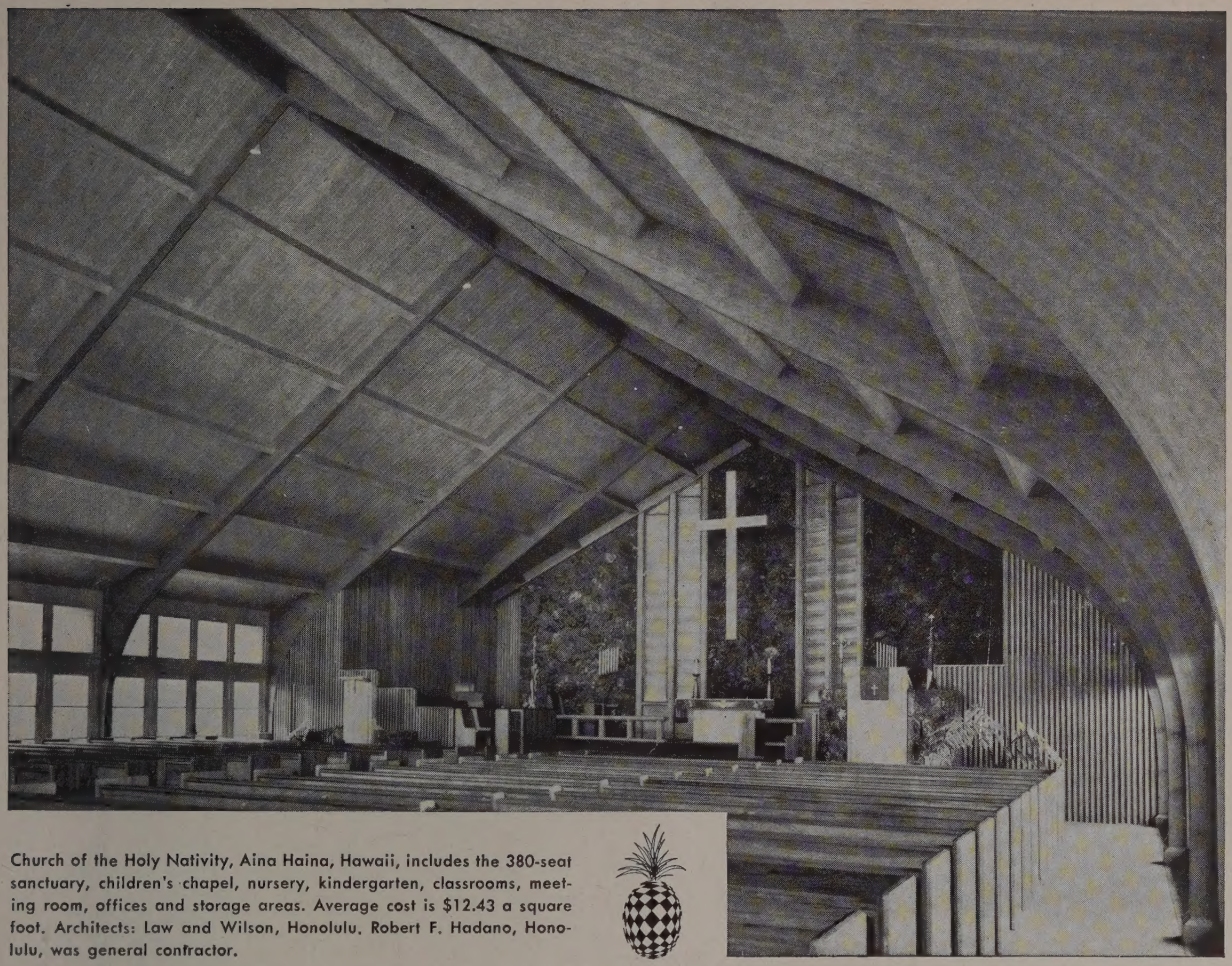

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